

AN
ABRIDGMENT
OF
Christian Doctrin.

WITH
PROOFS of SCRIPTURE,
For
POINTS CONTROVERTED

Catechistically Explained,

By way of

Question and Answer.

The Fifteenth Edition, with Ad-
ditions.

ISA. xxx. xxi.

This is the way, walk ye in it.

Printed for T. D. in the Year
MDCLXXXIV.

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To the Reader.

T*He Principal part of this Catechism is an Abridgment of Christian Doctrine; defended and cleared by Proofs of Scripture, in Points controverted between Catholics and Sectaries, and Explained by the familiar way of Question and Answer.*

To this in the former Impressions was only adjoynd a necessary Exposition of the Mass, our Ladies Office, and the Festival days of the year: But to this last Edition is added an Explication of certain Ceremonies of the Church, which now renders it capable of instructing the ignorant in the whole Doctrine and

To the Reader.

Discipline of the Catholick Church.
Besides, I have corrected some false
Citations , and other Errata's ,
which by the Printers negligence, oc-
curred in the former Impressions.

Peruse it (good Reader) with
such Charity as I have penned it,
and if by its perusal thou shalt be-
come more knowing in the Law of
Christ, and in practise more dutiful
to GOD and thy Neighbor, it will
abundantly recompence the labor of

Thy well-wishing Friend

and Servant in

CHRIST,

H. T.



APPROBATIO.

CUM Liber inscriptus *An*
Abrigment of Christian
Doctrine, &c. Authore viro
docto *H. T.* mihi probe noto,
in tertia Editione, quam non
indiligenter perlegi, nihil
contineat contra Sanam Do-
ctrinam vel Bonos Mores ;
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cessaria, partim valde utilia
dilucide & succincte, in fide
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(I)



A N

ABRIDGMENT

O F

Christian Doctrin, &c.

CHAP. I.

*What a Christian is : and of the
Blessed Trinity.*

Question. **C** Hild ! What Religion are you
of ?

Answer. Sir, By the benefit and grace
of God, I am a Christian.

Q. Whom understand you by a Christian ?

B 4

A. Him

What a Christian is.

A. Him that inwardly believes, and outwardly professes the Faith and Law of Christ.

Q. When are we obliged to make an external profession of it?

A. As often as Gods honor, our own, or neighbors good requires it.

Q. How prove you that we are bound outwardly to profess our Faith?

A. Out of St. Mat. 10. 32. where Christ saith, Every one therefore that shall confess me before men, I will confess him before my Father which is in heaven. But he that shall deny me before men, I also will deny him before my Father which is in Heaven.

Q. Are we bound also to venture the ruine of our estates, the loss of our friends, and to lay down our very lives for the profession and defence thereof?

A. Doubtless we are; seeing the reward we expect in Heaven infinitely exceeds all the pleasures and punishments of this life: and because Christ, the Son of the living God, has suffered far greater things for us, even to a disgraceful death on the Cross, and therefore it were base ingratitude in us, not to be ready

Of the B. Trinity.

3

ready to give our lives for him, as often as his honor shall require it, *Luke 14.26.33.*

Q. In what doth the Faith and Law of Christ chiefly consist.

A. In two principal Mysteries, namely, the Unity and Trinity of God, and the Incarnation and Death of our Saviour.

Q. What means the Unity and Trinity of God?

A. It means that in God there is but one only Divine Nature or Essence, and that in the same one Divine Nature there be three Persons, the Father, Son, and Holy Ghost.

Q. How shew you that?

A. Out of 1 St. John 5.7. There be Three which give Testimony in Heaven, the Father, the Word, and the Holy Ghost, and these Three be One.

Q. Why are there but Three Persons only?

A. Because the Father had no beginning, nor proceeds from any other Person: the Son proceeds from the Father, the Holy Ghost proceeds from the Father and the Son.

Q. Why are these three Persons but one God?

A 5

A. Be-

A. Because they have but one and the same Essence, or Godhead: one Power, one Wisdom, one and the same Goodness.

Q. *What means the Incarnation and Death of our Saviour?*

A. It means, that the second Person of the *Blessed Trinity* was made *Man*, and died on the Cross to save us.

Q. *In what are these two Mysteries contained?*

A. In the sign of the Cross, as it is made by Catholicks, for when we put our right hand to our head, saying, *In the Name*, we signify *Unity*; and when we make the sign of the Cross, saying, *Of the Father, and of the Son, and of the Holy Ghost*, we signify *Trinity*.

Q. *How doth the sign of the Cross represent the Incarnation and death of our Saviour?*

A. By putting us in mind that he was made man, to die upon the Cross for us.

CHAP. II.

Faith Explicated.

Q. *What is Faith?*

A. It is a gift of God, or a supernatural quality, infused by God into the soul, by which we firmly believe all those things which he hath any way revealed to us.

Q. *Is Faith necessary to salvation.*

A. It is; St. Paul assuring, that *without Faith it is impossible to please God*, Heb. 11.6. And St. Mark chap. ult. vers. 16. saying, *He that believeth not, shall be condemned.*

Q. *Why must we firmly believe matters of Faith?*

A. Because God hath revealed them, who can neither deceive nor be deceived.

A second reason is, because not only all points of Faith, but also the Rule, or necessary and infallible means whereby to know them, to wit, the Churches Oral and Universal Tradition, are absolute

lutely certain, and cannot lead us into Error in Faith, else we can never sufficiently be assured, what is Faith, what not.

Q. If a man should deny, or obstinately doubt of some one point of Faith, would he thereby lose his whole Faith.

A. Yes, he would; because true Faith must always be entire, and he that fails in one, is made guilty of all, by discrediting the Authority of God revealing it.

Q. Is it not enough to believe all that is written in the Bible?

A. No, it is not; for we must also believe all Apostolical Tradition.

Q. How prove you that?

A. Out of 2 Thes. 2. 15. Therefore Brethren (saith St. Paul) stand and hold ye the Traditions which ye have learned, whether by word, or by our Epistle.

Q. What other proof have you?

A. The Apostles Creed, which all are bound to believe, although it be not in Scripture.

Q. Is Faith only, (as excluding good works) sufficient to salvation?

A. No, it is not; St. James 2. 24. saying, Do you see how that by works a man is justifi-

justified, and not by Faith only? And St. Paul saying, 1 Cor. 13.2. If I should have all Faith, so as to remove Mountains, and have not Charity, I am nothing; and if I distribute my goods unto the Poor, and give my body so that it burn, and have not charity, it profiteth nothing.

Q. What Faith will suffice to justifie?

A. Faith working by Charity in Jesus Christ, Gal. 5.6.

Q. What Vice is opposite to Faith?

A. Heresie.

Q. What is Heresie?

A. It is an obstinate error in things that are of Faith.

Q. Is it a grievous sin?

A. A very grievous one, because it wholly divides a man from God, and leads to Atheism, Christ saying, if he will not hear the Church, let him be to thee as an Heathen and a Publican, St. Mat. 18.17.

CHAP. III.

The Creed Expounded.

Q. *What is the Creed?*

A. It is the sum of our Belief.

Q. *Who made it?*

A. The twelve *Apostles*.

Q. *At what time did they make it?*

A. Before they divided themselves into the several Countries of the world to preach the Gospel.

Q. *For what end did they make it?*

A. That so they might be able to teach one and the same Doctrine in all places.

Q. *What doth the Creed contain?*

A. All those chief things which we are bound to believe concerning God and his Church.

Q. *What is the first Article of the Creed?*

A. *I believe in God the Father Almighty, Creator of Heaven and Earth.*

Q. *What signifies I believe?*

A. It signifies as much as I most firmly and undoubtedly hold.

The Creed Expounded. 9

Q. *What means I believe in God?*

A. It means not only that I firmly believe there is a God, but also that I am piously affected to him, as to my chiefest good and last end, with confidence in him, or otherwise that I move unto him by *Faith, Hope, and Charity.*

Q. *What signifies the word Father?*

A. It signifies the first person of the most B. *Trinity*, who by nature is the Father of his own only begotten Son, the second person of the B. *Trinity*: by Adoption is the Father of all good *Christians*; and by Creation is the Father of all *Creatures.*

Q. *What means the word Almighty?*

A. It means that God is able to do all things as he pleaseth, that he sees all things, knows all things, and governs all things.

Q. *Why is he called Almighty in this place?*

A. That we might doubt of nothing which follows.

Q. *What signifies those words, Creator of Heaven and Earth?*

A. They signifie that God made Heaven and Earth, and all *Creatures* in them

them, of nothing, by his sole word, *Gen. 1.*

Q. What moved he to make them?

A. His own meer goodness, that so he might communicate himself to Angels and to Men, for whom he made all other Creatures.

Q. When did God create the Angels?

A. On the first day, when he created Heaven and Earth, *Gen. 1.* where *Moses* implies the Creation of the Angels in the word *Heaven*, and makes no other mention of it. The *Nicene Creed* interprets the Apostles so to mean in their Creed, by *Creator of Heaven and Earth*, when it expounds the sense to be *Of all visible and invisible things.*

Q. For what end did he create them?

A. To be partakers of his glory, and our Guardians.

Q. How prove you by Scripture, that they be our Guardians?

A. Out of *St. Mat. 18. 10.* where Christ saith, *See ye that ye despise not one of these little ones: For I say unto you, their Angels in heaven always see the face of my Father which is in Heaven.*

C. Do the Angels know our necessities, and hear our prayers?

A.

Expounded. Art. I.

II

A. Doubtless they do, since God has deputed them to be our *Guardians*; which is also proved out of *Zach. 1. 12.* where an Angel prays for two whole Cities, the words are, *Then the Angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on the Cities of Judah and Jerusalem, against which thou hast had indignation these seventy years.*

Q. *What Scripture have you for praying to Angels?*

A. *Gen. 48. 16.* where *Jacob* on his death-bed prayed to an Angel for *Ephraim* and *Manasses*, saying, *The Angel of the Lord that delivered me from all evil, bless these Children.* This place is cited for Prayer to Angels in the notes of the *Rhemes Testament* upon it, and is confirmed to signifie a *Created Angel* by *St. Basil, l. 3. cont. dunoni. subinitio:* and *St. Chrysost. hom. 7. in laudem St. Pauli.*

Q. *How did Lucifer and his fellow Angels fall from their dignity in Heaven?*

A. By a rebellious sin of *Pride.*

Q. *With what shall their ruins be repaired?*

A. With holy men.

Q.

Q. When and to what likeness did God create man.

A. On the sixth day, and to his own image and likeness, Gen. 1. 27.

Q. In what doth that similitude consist?

A. In this, that man is in his soul an incorporeal, intellectual and immortal Spirit, as God is. And in this, that as in God there is but one most divine Nature or Essence, and yet three distinct persons; so in man there is but one indivisible soul, and yet in that soul three distinct powers, Will, Memory, and Understanding.

Q. How do you prove the soul to be immortal?

A. Out of Mat. 10. 28. where Christ saith, Fear not them that kill the body, and cannot kill the soul.

Q. What other proof have you?

A. Out of Eccl. 12. 7. At our death the dust returns to the earth from whence it was, and the spirit to God that gave it.

Q. In what state did God create man?

A. In the state of original justice, and perfection of all natural gifts.

Q. Do we owe much to God for our Creation?

A. Very

A. Very much, seeing he made us in such perfect state, creating us for himself, and all things else for us.

Q. *How did we lose original justice?*

A. By *Adams* disobedience to God in eating the forbidden fruit.

Q. *In what state are we now born?*

A. In a state of *original sin*, and prone to *actual sin*, subject to death.

Q. *How prove you that?*

A. Out of *Rom. 5. 12.* By one man sin entred into the world, and by sin death, and so unto all men death did pass, in whom all have sinned.

Q. *Had man ever died, if he had never sinned?*

A. No, he had not; but had been conserved by the Tree of Life, and been translated alive into the fellowship of the Angels.

The second Article.

Q. *Say the second Article?*

A. And in *Jesus Christ* his only Son our Lord.

Q. *Of what treats this Article?*

A. Of

A. Of the second Person in the *Trinity*, in whom we also believe and put our trust.

Q. *What is the second Person?*

A. He is true God, and true man in one person.

Q. *How prove you that?*

A. Out of St. John's Gospel, c. 1. 1. *In the beginning was the Word, and the Word was with God, and the Word was God, &c. And the Word was made flesh, and dwelt among us.*

Q. *What other proof have you?*

A. Out of Phil. 2. 6, 7. where St. Paul saith, That Christ when he was in the form of God thought it not robbery to be equal with God, but he hath lessened himself, taking the form of a servant, made unto the likeness of Men; and found in Habit as a man.

Q. *Why would God be made man?*

A. To redeem and save lost man.

Q. *Was his Incarnation necessary for that end?*

A. In a manner it was; because our offences against God were in some sort infinite; as being against his infinite goodness; and therefore required an infinite

the B finite satisfaction, which none could make
nd pu but God, and he made Man.

Q. What other proof have you for the necessity of the Incarnation?

man i *A.* Because God is in himself so spiri-
tual, sublime and abstract a thing, that if
he had not in his mercy attempted his
own insciutable greatness unto the little-
ness of our sensible capacity, by being
made Man, scarce one of a thousand
(and those great Clerks only) would
ever have been able to know any thing to
the purpose of him, or consequently to
love and serve him as they ought, (which
is the necessary means of our salvation)
since nothing is efficaciously willed,
which is not first well understood.

re St. *Q. What benefit have we by the know-*
was in *ledge of God made man?*
to be
him-
de un-
Habit

A. It much enflames us with the love
of God, who could not more have digni-
fied mens nature, or shewed more love
to the world, than to send down his only
Son to redeem it in our flesh.

Q. What signifies the name Jesus?

A. It signifies a Saviour, St. Mat. 1.21.

Q. Is any special honour due to that name?

A. There

A. There is, because it is the highest title of God made Man.

Q. How prove you that ?

A. Out of Phil. 2. 8, 9, 10. where we read God hath given unto Christ, because he humbled himself unto the death of the Cross, a Name which is above all names, the name JESUS.

Q. What other proof have you ?

A. Because there is no other Name under Heaven given to Man, in which we must be saved, Acts 4. 12.

Q. How prove you that we must bow at this name ?

A. Out of Phil. 2. 10. That at the Name of Jesus every knee shall bow, of Celestials, Terrestrials, and Infernals.

Q. What signifies the Name Christ ?

A. It signifies Anointed.

Q. Why was he called Anointed ?

A. Because he was a Priest, a Prophet, and a King ; to all which Unction appertains.

Q. With what was Christ Anointed ?

A. With all the plenitude of Divine grace.

Q. What means the words His only Son our Lord ?

A. They

A. They mean that *Jesus Christ* is the only natural Son of God the Father, begotten, as he is God, and of the same Father from all Eternity, without a Mother; and therefore is coequal and consubstantial to his Father, and consequently infinite, omnipotent Creator, and so Lord of us and all things, as the Father is.

The Third Article.

Q. **W**hat is the third Article?

A. Who was conceived by the Holy Ghost, born of the Virgin Mary.

Q. What means Who was conceived by the Holy Ghost?

A. It means that the second Person of the B. Trinity took flesh of the Virgin Mary, not by a humane generation, but by the work of the Holy Ghost.

Q. How prove you that?

A. Out of St. Luke 1. 31, 35. Behold (saith the Angel) thou shalt conceive and bear a Son, &c. the Holy Ghost shall come upon thee, and the virtue of the Highest shall overshadow thee.

Q. What

Q. What understand you by the words
Born of the Virgin Mary?

A. I understand that Christ was born
of her at midnight, in a poor Stable at
Bethlehem, betwixt an Ox and an Ass.

Q. Why at midnight?

A. To signifie that he came to take a-
way the darkness of our sins.

Q. Why in Bethlehem?

A. Because it was the Head City of
David's Family, and Christ was of Da-
vid's Race.

Q. Why in a poor Stable?

A. To teach us to love Poverty and
contempt of this world.

Q. Why between an Ox and an Ass?

A. To fulfill that of the Prophet, *Thou shalt be known, O Lord, betwixt two Beasts,* a
Abacuc. 1. 2. *juxta Sept.*

Q. What doth the birth of Christ avail
us?

A. It perfected in us Faith, Hope and
Charity.

Q. What signifies Born of the Virgin
Mary?

A. It signifies that our Lady was a Vir-
gin, not only before, but also in and af-
ter Child-birth.

The fourth Article.

Q. What is the Fourth Article?

A. Suffered under Pontius Pilate, was Crucified, Dead and Buried.

Q. What understand you by Suffered under Pontius Pilate?

A. I understand that Christ after a painful life of 33 years, suffered most bitter torments under that wicked President Pontius Pilate.

Q. Where did he begin those sufferings?

*A. In the Garden Gethsemane; that as sm began in a Garden by the first A-
east, dam, so might Grace also by the second.*

Q. What were those torments?

A. His Bloody sweat, his Whipping at the Pillar, his Purple Garment, his Crown of Thorns, his Scepter of a Reed, his carrying the Cross, and many others.

Q. What understand you by the words was Crucified?

A. I understand, He was Nailed to a disgraceful Cross betwixt two Thieves, for our Offences, and to save us.

B

Q. F

Q. *Is it lawful to honor the Cross?*

A. Yes, with a Relative honor it is because it is a special memorial of our Saviours Passion, and is called *the sign of the Son of man*, St. Mat. 24. 30.

Q. *What other reason have you?*

A. Because the Cross was the sacred Altar on which Christ offered his blood Sacrifice.

Q. *What Scripture have you for it?*

A. Gal. 6. 14. God forbid (saith St. Paul) that I should glory, but in the Cross of our Lord Jesus Christ.

Q. *What other proof have you?*

A. Out of Phil. 3. 18. Many were (saith St. Paul) whom I have often told you of, and now again weeping I tell you them, enemies to the Cross of Christ, & whose end is perdition. And out of Ezek. 4. where we read, That such as were signified with the sign Tau (which was a picture and figure of the Cross) were saved from the exterminating Angel, and only such.

Q. *What signifies the word dead?*

A. It signifies that Christ suffered a true and real death.

Q. *Why was it requisite he should die.*

Expounded. Art. 4.

21

A. To free us from the death of sin.

Q. *Why died he crying out with a loud voice?*

A. To shew, he had power of his own life; and that he freely gave it up for us, being strong and vigorous.

Q. *Why died he bowing down his head?*

A. To signify his obedience to his Father in the acceptance of his disgraceful death.

Q. *What means was buried?*

A. It means, that his body was laid in a new Sepulchre, and buried with honor, as the Prophet had foretold, *Isa. II. 10.*

The fifth Article.

Q. **W** *hat is the fifth Article?*

A. He descended into Hell, the third day he rose again from the dead.

Q. *What means He descended into Hell?*

A. It means, that as soon as Christ was dead, his blessed soul descended into Limbo, to free the Holy Fathers who were there.

B 2

Q. *How*

Q. How prove you that?

A. Out of Acts 2. 24. 27. Christ being slain, God raised him up, loosing the sorrows of Hell, as it was foretold by the Prophet, Psal. 15. 10. Thou wilt not leave my soul in Hell, nor wilt thou give thy Holy One to see corruption.

Q. What other proof have you?

A. Ephes. 4. 8, 9. He ascending on high, hath lead captivity captive; he gave gifts to men; and that he ascended, what is it but because he descended into the lower parts of the Earth?

Q. Did not he so descend to Purgatory, to free such as were there?

A. It is most probable he did; according to the 1 of S. Pet. 3. 19, 20. Christ being dead, came in spirit, and preached to them also that were in Prison, who had been incredulous in the days of Noah, when the Ark was building.

Q. What understand you by on the third day he arose again from the dead?

A. I understand when Christ had been dead part of three days, on the third day, which was Sunday, he raised up his blessed Body from the Dead.

Q. Why did he rise again no sooner?

A. To

Expounded. Art. 5. 23

A. To testifie that he was truly dead, and to fulfill the figures of him.

Q. Did he reassume all the parts of his Body?

A. He did, even to the least drop of his vital Blood, and the very scattered hairs of his Head.

Q. Why did he retain the Stigma's, and marks of his sacred wounds?

A. To confound the incredulity of men, and to present them often to his Father as a propitiation of our sins.

Q. What benefit have we by the Resurrection?

A. It confirms our Faith and Hope, that we shall rise again from death; For he who raised up Jesus, will raise us also with Jesus, 2 Cor. 4. 14.

The sixth Article.

Q. What is the sixth Article?

A. He ascended into Heaven, sits at the right hand of God the Father Almighty.

Q. What means he ascended into Heaven?

A. It means, that when Christ had

conversed forty days on earth with his Disciples after his Resurrection, teaching them heavenly things, then he ascended triumphantly into Heaven, by his own power.

Q. From what place did he ascend ?

A. From the top of Mount *Olivet* where the print of his blessed Feet are seen to this day.

Q. Why from thence ?

A. That where he began to be humble by his Passion, there he might also begin to be exalted.

Q. Before whom did he ascend ?

A. Before his good Apostles and Disciples, *Act. chap. 1. 9.*

Q. In what manner did he ascend ?

A. Lifting up his hands, and blessing them.

Q. Why is it added into Heaven ?

A. To draw our hearts to heaven after him ; *If ye have risen with Christ, seek yet things which are above, Col. 3. 1.*

Q. What understand you by sits at the right hand of God ?

A. I do not understand that God the Father hath any hands, for he is incorporeal, and a Spirit ; But that Christ
equ

equal to his Father in Power and Majesty, as he is God ; and that as Man he is in the highest created glory.

The seventh Article.

Q. *What is the seventh Article ?*

A. From thence he shall come to Judge the Quick and the Dead.

Q. *What understand you by this Article ?*

A. I understand Christ shall come at the last day from Heaven, to judge all men according to their works.

Q. *Does every man receive a particular Judgment at his death ?*

A. He doth ; but in the general Judgment we shall be judged, not only in our souls, as at our death, but also in our bodies.

Q. *Why is that necessary ?*

A. That as Christ was openly rejected, so he may there be openly acknowledged, to the great joy and glory of his Friends, as also to the confusion of his Enemies.

Q. *How prove you, that in the Judgment*

ment all men shall receive according to their works?

A. Out of the 2 Cor. 5. 10. We must all be manifested (saith St. Paul) before the Judgment seat of Christ; that every one may receive the proper things of the body, according as he hath done, whether good or evil. And out of St. Mat. 16. 27. The Son of Man (saith our Lord) shall come in the glory of his Father, with his Angels, and then he will render to every one according to his works.

Q. Is there any merit in our good works?

A. There is, according to Apoc. 22. 12. Behold I come quickly (saith our Lord) and my reward is with me; to render to every man according to his works.

Q. In what place shall this Judgment be made?

A. In the Valley of Jehosaphat, betwixt Hierusalem and Mount Olivet.

Q. How prove you this?

A. By its conformity to that of the Prophet, I will gather together all Nations, I will send them into the Valley of Jehosaphat, and there I will plead with them upon my People and my Inheritance Israel, Joel 3.

2.

Q. What

Q. What signs shall go before it ?

A. The Sun and Moon shall lose their light, there shall be wars, Plague, Famines, and Earthquakes in many places.

Q. In what manner shall Christ come unto body, it ?

A. In great Power and Majesty, begirt with Legions of Angels.

Q. Who are they that shall be judged ?

A. The whole Race and Progeny of Man.

Q. What are the things that shall be judged ?

A. Our thoughts, words and works, even to the secrets of our souls.

Q. Who will accuse us ?

A. The Devils and our own guilty Consciences ; in which all our thoughts, words and deeds shall presently appear, and be laid open to the whole World.

Q. How shall the Just and Reprobate be placed ?

A. The Just shall be on the right, the Reprobate on the left hand of the Judge.

Q. What shall be the sentence of the Just ?

A. Come, O ye blessed of my Father, and receive

receive ye the Kingdom which is prepared for you; for I was hungry, and ye gave me eat, I was thirsty, and ye gave me to drink &c. St. Mat. 25. 35. 36.

Q. What shall be the sentence of the R^o probate?

A. Go ye cursed, into eternal fire, which hath been prepared for the Devil and his Angels; for I was hungry, and ye gave me not to eat, I was thirsty, and ye gave me not to drink, &c. the same chap. v. 41. 42. You see of what weight good works will be at that day.

Q. Why is it added, The quick and the dead?

A. To signifie that Christ shall judge not only such as are living at the time of his coming, but likewise all such as have been dead, from the Creation of the world; as also, by the *Quick* are understood Angels and Saints, by the *Dead* Devils and damned souls.

The eighth Article.

Q. **W**hat is the eighth Article?

A. I believe in the Holy Ghost.

Q.

Q. Of what treats this Article?

A. Of the third person of the B. Trinity, in whom we also believe and put our trust, who proceeds from the Father and the Son, and is the self same God with them, distinct in nothing but in person.

Q. How prove you that?

A. Out of 1. St. John 5. 7. There be three which give testimony in Heaven, the Father, the Word, and the Holy Ghost, and these three be one.

Q. Why is the Name of Holy Ghost appropriated to the third Person, since Angels are also Spirits and holy?

A. Because he is such by excellency and essence, they only by participation.

Q. At least why should it not be common to the other two Persons?

A. Because they are known by the proper names of Father and Son, but we have not any proper name for the Holy Ghost.

Q. In what forms has the Holy Ghost appeared unto Men?

A. In the form of a Dove, to signifie the purity and innocence, which he causeth in our souls; and in the form of a bright Cloud, and fiery Tongue, to sig-
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Ghost.

Q.

nifie the fire of Charity, which he produceth in our hearts, as also the gift of Tongue, and hence it is, he is Painted in these forms.

The ninth Article.

Q. What is the ninth Article?

W *A. I believe in the holy Catholick Church, the Communion of Saints.*

Q. What understand you by this?

A. I understand, that Christ hath established his Church upon Earth, which he established in his own Blood, and that he hath commanded us to believe that Church, in all things appertaining to Faith.

Q. What kind of faith must we believe he with?

A. With the same faith that we believe her Spouse the Son of God, that is with Divine Faith, but with this difference among other that we believe in God, but though we believe the Church yet we do not properly believe in the Church.

Q. What is the Church?

A. It is the Congregation of all the Faithful.

Faithful under *Christ Jesus*, their invisi-
ble head, and his Vicar upon Earth, the
Pope.

Q. What are the essential parts of the Church?

*A. A Pope, or Supream head, Bishops
Pastors and Laity.*

*Q. How prove you that Bishops are of
Divine Institution?*

*A. Out of Acts 20. 28. Take heed unto
your selves, and to the whole flock wherein
the Holy Ghost hath placed you Bishops to rule
the Church of God, which he hath purchased
with his own blood.*

*Q. How prove you that St. Peter and
the Pope his Successor, to be the visible Head
of the Church?*

*A. First out of St. John 21. 15, 16, 17,
and 18. where Christ gave St. Peter (for
a reward of his special Faith and love)
absolute power to feed and govern his
whole flock, saying, Feed my Lambs, feed
my Lambs, feed my Sheep; therefore the
rest of the Apostles were his sheep, and
he their Head or Pastor.*

*Secondly, out of St. Matth. 16. 18.
where Christ saith, Thou art Peter, and
upon this Rock will I build my Church.*

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There-

Therefore the rest of the *Apostles* were built on him; and hence also it is, that in Scripture St. *Peter* is still named first.

Q. What are the marks of a true Church?

A. Unity, Sanctity, Universality, and to be Apostolical?

Q. What mean you by the Churches Unity?

A. That all her members live under one Evangelical Law, obey the same Supream Head, and his Magistrates profess the same Faith, even to the least Article, and use the same Sacraments and Sacrifices.

Q. How prove you out of Scripture that the Church is one?

A. 1 Cor. 10. 17. Being many (saith St. Paul) we are one bread, one body, all that participate of one bread.

Q. Why may not a well meaning person be saved in any Religion?

A. Because there is but one Lord, one Faith, one Baptism. Ephes. 4. 5. and without (that one) Faith, it is impossible to please God. Heb. 11. 6.

Q. What other reason have you for it?

A. Be-

A. Because, as in a mutual Body, that part, which has not a due connexion to the heart or root, presently dies for want of continuity; so in the Church (the mystical body of Christ that man, who has not a due subordination and connexion to the head and common Councils thereof (that is the Pope, and General Councils; from whence under Christ we have our spiritual life and motion, as we are Christians) must needs be dead; nor indeed can he be accounted a member of that Mystical Body.

Q. Who, I beseech you, are those who are not to be accounted Members of the Church?

A. All such as are not in the Unity of the Church, by a most firm belief of her Doctrine, and due obedience to her Pastors; as Jews, Turks, Hereticks, &c.

Q. Why may not Protestants (who were of late a kind of settled Church of some hundred Years standing) or any other Sectaries of a more antient Stamp, pretend possession and prescription in matters of the Church?

A. Because *Catholicks* can shew when they began, and prove also by evident demonstration, that the *Catholic Church* both was at their very beginning, and is still in a more quiet possession, than they yet are, or ever can be.

Q. What if a Protestant should tell you that the differences betwixt them and us are not differences in Fundamentals, or in Faith, but in opinion only; and therefore do not exclude them out of the Unity of the *Catholic Church*?

A. I would answer, He contradicts their own Tenets; for they accuse us of robbing God of his Honour, in holding *Priestly Absolution* from sins, in adoring *Christs Body and Blood*, as really present in the *Eucharist*, any holding the *Popes Supremacy* in things belonging to the *Spiritual Government* of the *Church*, as also the *Infallibility* of the *Church* and *General Councils* in delivering and defining *Points of Faith*, which are not matters of indifferency, but *High Fundamentals*.

Q. How do you prove all obstinate Novellists to be Hereticks?

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A. Because they willfully stand out against the definite Sentence of the *Church of God*, and will not submit to any Judgment or Tribunal, which *Christ* hath left on Earth, for deciding such doubts, as they themselves are pleased to move, but will be tryed only by their own idle Brain, and the dead letter of the Scripture.

Q. And is not this the reason also why Protestants and other Sectaries are so divided, damning one another for misbe- lievers?

A. A principal reason: for how, I pray, is it possible for different fancies; every one grounding at pleasure on different principles, to be united or agreeing?

A second reason is, because it is the very ground word of *Protestancy*, that all Men, even the very Church of God are fallible, and subject to err, so that they cannot pretend to certainty, or infallibility for any one point of their *Be- lief*, however grossly they contradict themselves by persecuting us; for ours, which may be true, for ought they

know, according to their own principles. Since therefore to be of one *Religion*, is to be of one settled perswasion in points of *Faith*, and settling cannot be without *Infallibility* or *necessity*, it is not well possible for any two *Protestants* or *Sectaries* to be of one *Religion*, every Man expounding the Scriptures as he lists, and no one having power to controul the others exposition of it.

Q. *Why may not the letter of the Scripture be a decisive Judge of Controversies?*

A. Because it has never yet been able from the first Writing of it, to decide any one, as the whole world doth experience; all *Hereticks* pretending equally to it, for defence of their Novelties and Heresies; and no one of them ever yielding to another.

Q. *How then can we be assured of the truth in points controverted?*

A. By the infallible authority, Definition and Proposition of the *Catholic Church*.

Q. *For what end then was the Scripture written, if not to be a decider of Controversies?*

A. The

A. The writing or committing it to dead letters, was only for superabundant consolation, and, that by a sensible and common reading of it, without any critical or controversical liberation of words, we might be able to know that God is, and what he is, as also that there is a *Heaven* and a *Hell*: rewards for vertue, and punishments for vice, with examples of both, all which we find in the *Letter* of the Scripture, by a plain and ordinary reading.

Q. *Is the Church we speak of Visible?*

A. She is, and must be *Visible* at all times, as consisting of a *Hierarchy* of Pastors, Governing, Teaching, Administering *Sacraments* to the worlds end, and of other People governed, taught and receiving *Sacraments* at their hands, all publicly professing the same Faith, all which things are *visible*.

Q. *How prove you that?*

A. First out of *Ephes. 4. 11. and 12.* Christ gave some Apostles, some Evangelists, some Doctors, some Pastors, to the consummation of the Saints, to the edifying of the Body of Christ, and to the work

of the Ministry, until we all meet in the Unity of Faith.

Secondly out of St. *Matth.* 5.14. where *Christ* saith of his Church, *You are the Light of the world, a City seated on a Mountain cannot be hid.*

Q. Why then would Protestants have the Church to be invisible?

A. Because we have convinced them that there were no Protestants to be seen or heard of in the world before *Martin Luther.*

Q. Why is the Church said to be Holy, or to have Sanctity?

A. Because she hath a *Holy Faith*, a *Holy Law*, *Holy Sacraments*, and is guided by the *Holy Ghost* to all truth and Holiness.

Q. How else prove you her Sanctity?

A. Because *Christ* gave himself for his Church, that he might sanctifie her, cleansing her by the laver of water in the Word, that he might present her to himself a glorious Church, not having spot or wrinkle, but that she might be Holy and unspotted. *Ephes.* 5. 26, 27.

Q. Notwithstanding the Sanctity of the Catholick Church, are not some Catho-
licks

licks as wicked as Protestants?

A. Yes verily, and more wicked, for where Sanctity is less, there Sacrilege cannot be so great: No Man could damn his whole posterity, but he that had *Original Justice* to lose; nor any Man betray *Christ*, but he that had eaten of his *Table*. - Protestants have not so Holy a Faith, such Holy Sacraments, nor so Holy a Church to abuse, as *Catholicks* have, and therefore no wonder if some *Catholicks* be worse then any Protestants; yet *Catholicks* have some Saints, but Protestants none.

Q. *Is the Church Infallible?*

A. She is, and therefore is to be believed, and all Men may rest securely on her Judgments.

Q. *How prove you that?*

A. First because she is the pillar and ground of truth, 1 Tim. 3. 15.

Secondly out of St. Matt's. 16. 18. where Christ saith, Upon this Rock will I build my Church, and the gates of Hell shall not prevail against her.

Thirdly out of St. John 14. 26. But the Paraclete, saith he, the Holy Ghost shall teach you all things whatsoever I

shall say to you : And 16. 13. But when the Spirit of Truth cometh, he shall teach you all Truth.

Q. How declare you, that the Definitions of a Council perfectly œcumenical, that is a General Council, approved by the Pope are infallible in matters of Faith ?

A. Because such a Council is the Church Representative, and has the same infallibility that the Church spread over the world hath.

Q. What other reason have you ?

A. Because the Definitions of such a Council are the Dictates of the Holy Ghost, according to that of the Apostles designing in Council, It hath seemed good to the Holy Ghost and to us, Acts 15. 28.

Q. What think you then of such as accuse the Church of Errors in Faith, and of Idolatry ?

A. Truly I think them to be Hereticks or Infidels ; for our Lord saith, He that will not hear the Church, let him be unto thee as an Heathen and a Publican, St. Mat. 18. 17.

Q. Is not the Church at least too

were in her Censures and Excommunications against Sectaries?

A. No, she is very reasonable and charitable in them: For vitious, passionate, and self interressed Men are sometimes brought to reason, for fear of punishment, and are worthily forced to their own good, when no authority ordained by *Christ*, is able to perswade them to it.

Q. What understand you by the word *Catholick*, or by the *Universality* of the Church?

A. I understand the Church is Universal, both for time and place.

Q. How for time?

A. Because she hath been from *Christ* to this time; and shall be from hence to the end of the World.

Q. How prove you that?

A. Out of *St. Matth. 28. 20.* Going therefore (saith our Lord) teach ye all Nations, &c. And behold I am with you all days, even to the consummation of the world.

Q. What mean you by *Universality* of place?

A. I mean, that the Church shall be spread

spread over all Nations.

Q. How prove you that ?

A. First out of *St. Mat.* above cited, *Teach ye all Nations.*

Secondly out of *Pf. 85. 9.* *All Nations whatsoever thou hast made shall come and adore before thee, O Lord.*

Thirdly out of *Apoc. 7. 9.* where we read that the Church shall be gathered out of all Nations, Peoples, Tribes and Tongues.

Q. Why do we call the Church the Roman Church?

A. Because since the Translation of *St. Peters Chair* from *Antioch* to *Rome*, the particular *Roman Church* has been Head of all the Churches, and to her the *Primacy* hath been affixed.

Q. What is the Rule of Faith, by which the Church conserves her Infallibility ?

A. *Apostolical Traditions*, or receipt of *Doctrin* by hand to hand from *Christ* and his *Apostles*.

Q. How prove you that ?

A. Out of *Rom. 16. 17.* *Therefore I beseech you Brethren (saith St. Paul) mark them which make dissensions and scandals, contrary to the Doctrine, which you have*

Expounded. Art. 9. 43

have learned, and avoid them; for such do not serve Christ our Lord.

Q. What other proof have you?

A. Out of St. Paul, saying, But although we or an Angel from Heaven Evangelize to you, besides that which we have Evangelized to you, be he Anathema; or besides that you have received, be he Anathema. Gal. 1. 8, 9.

Q. Can the Church err in Faith, standing to this Rule, and admitting nothing for Faith, but what is consented by the whole Church to have been so received?

A. She cannot; otherwise the whole Church must either conspire in a notorious lie to damn her self and her posterity, or else she must be ignorant what hath been taught her for Faith by the Church of the precedent Age, which are both grand impossibilities.

Q. How prove you these to be impossibilities by nature?

A. By the constancy and immutabilitie of contingent causes, whose particulars may be defective, but the Universals cannot.

Q. Explain that a little.

A. Because one Man, or two or three may be born but with one Arm, or one
Eye

Eye only, through defect of their particular causes, but that all Nature should fail at once, and all Men be so born, is totally impossibility in nature : In like manner one Man or two, may conspire in palpable lies to damn themselves and their posterity, or be deceived in what hath been taught them for Faith, from their very cradles ; but that the whole Church should so far break with the nature of Man (which is reason) to conspire in such a lye, or be so mistaken is as possible in nature, as it is for Men to be no Men.

Q. May not some errors have been received for Faith, and crept insensibly over the whole Church, no Man perceiving or taking notice of them ?

A. No : that is as impossible as that the Plague or Burning-feaver should infect or spread it self over a whole Kingdom for many Years, no Man perceiving it, or seeking to prevent it ; for nothing causes greater notice to be taken, then any publick or notorious change in matters of Religion.

*Q. May not the power of temporal Princes, or the over-prevalency of humane wis-
and*

Expounded. Art. 9. 45

and reason have introduced errors into the Church ?

A. Neither is that possible, seeing we are not regulated in things which are of Faith, either by power or any strength of reason, but by the rule of Apostolical Tradition, and by inquiring of the whole Church of every age what hath been taught by our fore-Fathers from Christ and his Apostles.

Q. Was not the Milenary Heresie an Apostolical Tradition ?

A. No, it was not ; for there is no assurance or consent, among those who write of it, that it was ever preached or delivered by the Apostles.

Q. Did not St. Austin and Innocentius with their Councils, hold the Communion of Children a thing necessary to their salvation ?

A. They spake not of Sacramental Communion, as is evident to all who have read their Works, but of the effect of it, that is, of their incorporation into the Mystical Body of Christ, which is made in Baptisme, and this only they affirmed to be necessary to their salvation.

Q. At

Q. At least do not Hereticks say and aver, that the Church hath Apostatized and erred in Faith ?

A. They do indeed, but it will not serve their turn barely to say it, unless they were able also to prove it, (which they neither are, nor will be) by Evident, and Undeniable proofs.

Q. How prove you that ?

A. First because the presumption and possession of her integrity and infallibility is on the Churches side ; and therefore ought not to be yielded up, without clear evidence of her prevarication.

Secondly, because he that accuseth his Neighbours Wife of adultery, without convincing proof thereof, is not to be hearkned unto, but to be hated of all good Men, as a most infamous slanderer? much more ought they who shall accuse the Church, the Spouse of Christ, of Errors and Apostacy, unless their proofs be evident and undeniable, to be detested as blasphemous Hereticks.

Thirdly, because if less then manifest and convincing evidence be sufficient to prove matters of this high nature, it is not possible but every false tongue shall

let

set dissentions betwixt Man and Wife, and stir up the most faithful Subjects in the World to a Rebellion against their Princes, both spiritual and temporal.

Q. What other reason have you yet, why the Church and Law of Christ may not fail, and not be utterly extinguished?

A. Because the causes of Religion (to wit, the hope of good, and fear of evil from God) are universal and necessary, always knocking at Mens hearts, and putting them in mind of some God or other, and therefore must needs have perpetual and necessary effects, which in such as are convinced that *Christ* is *GOD*, can be no other than the Faith, Hope, and Love of *Christ*, and the observance of his Law, and that for ever, speaking of the whole Church, although particular Men may err and fall away.

Q. What is for the Church to be Apostolical?

A. To have been begun and propagated by the *Apostles*; and to have a succession of Pastors, and Doctrine from them.

Q. What means The Communion of Saints?

A.

A. It means first, that the Faithfull do all Communicate in the same Faith and Sacraments, in the same Sacrifice, and also in the merits of one another.

Q. How prove you that ?

A. Out of 1. Cor. 12, 26. And if one member suffer any thing, all the members suffer with it; or if one member do glory, all the members rejoyce with it. You are the Body of Christ, and members of a member.

Secondly, it means that the Faithful on Earth Communicate with the Angels and Saints in Heaven; we by praising and praying to them, they by praying for us.

Q. How do you prove this Communion ?

A. Out of St. Luke 15. 10. There is joy before the Angels of God, upon one sinner that doth penance.

Q. How prove you that the Saints have any power to do us good ?

A. Out of Apocal. 2. 26, 27. where Christ hath promised them power over us: to him, said he, that shall overcome and keep my works unto the end, to him will I give power over Nations, and he shall

shall rule them in that iron rod.

Q. How prove you that it is lawfull to pray to Angels.

A. Out of Apoc. i. 4. where St. John did it: Grace, (saith he) to you, and peace from him that is, that was, and that shall come, and from the seven spirits which are in the sight of his Throne.

Q. What other proof have you?

A. Out of the Apoc. 8. 4. where we read, that they present the Churches prayers to God. The smoak of the Incense of the prayers of the Saints ascended from the hand of the Angel before God.

Q. How prove you that we may pray to Saints?

A. Out of Genesis 48. 16. Where Jacob taught his Children to do it, saying, and let my name be Invocated upon them, the names also of my Fathers, Abraham and Isaac.

Q. How prove you, that they pray for us?

A. Out of the Apoc. 5. 8. The 24 Elders fell down before the Lamb, having every one Harps, and Viols full of Odors, which are the prayers of the Saints.

Q. Is it no dishonour to God, for us to

to pray to Saints, to pray for us?

A. No, it is not, nor yet to beg it of Men; for St. Paul did it, *We hope* (saith he) *that God will deliver us, you also helping in prayer for us,* 2 Cor. 1. 11.

The tenth Article.

Q. **W**hat is the tenth Article?

A. The forgiveness of sins.

Q. What do you understand by this?

A. I understand that God is both able and willing to forgive us our sins if we be heartily sorrow for them, and confess them; and hath given power to his Church to remit them by Baptism and Penance.

Q. How prove you that?

A. Out of St. Matth. 9. 8. where it is recorded by the Holy Ghost, *That the multitude glorified GOD, who had given such power unto Men, as to forgive sins, (Christ having before proved the said power by a Miracle) v. 6, 7.*

Q. Is any sin so great, that GOD cannot forgive it?

A. No

A. No, there is not ; for his mercy is far above our malice.

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faith
help-
Q. *can any one mortal sin be remitted without the rest ?*

A. It cannot ; because the remission of mortal sin is a renewing of friendship with GOD by his Grace, which can never be effected so long as there remains in us any one mortal sin.

Q. *Can we have absolute certainty that our sins are forgiven us ?*

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onfess
o his
d Pe-
A. Without special revelation we cannot, I am not guilty in conscience (saith St. Paul) of any thing, but herein I am not justified, 1 Cor. 4. 4.

Q. *What other proof have you ?*

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d Pe-
A. Because, a Man knows not whether he be worthy of love or hatred, Ecc. 1. 9.

Q. *Can we be certain of our final perseverance ?*

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A. Not without special Revelation, and therefore St. Paul said, I chastise my body, and bring it into subjection, lest when I preach to others, I my self become a Reprobate, 1 Cor. 9. 27. And Phil. 2. 12. he exhorts, saying, With fear and trembling works out your salvation.

cannot
A. No
Q. *How then shall we have peace of conscience ?*

A. Be-

A. Because we may have moral certainty, and a most lively hope that our sins are forgiven us by the due use of the Sacraments, which is enough for our salvation and peace.

The eleventh Article.

Q. *What is the eleventh Article?*

A. The Resurrection of the Flesh.

Q. *What means this Article?*

A. It means that these very Bodies in which we now live, shall at the day of Judgment be all raised up from death to new life.

Q. *By what means shall this be done?*

A. By the omnipotent command of God, and the Ministry of Angels.

Q. *How prove you that?*

A. Out of 1 Thes. 4. 15. For our Lord Jesus Christ in commandment, and in the voice of his Archangel, and in the Trumpet of God will descend from Heaven, and the dead that are in Christ shall rise again first.

Q. *Shall the same Bodies rise again?*

A. The

A. The same in substance, though different in qualities.

Q. *How prove you that?*

A. Out of Job 19. 25, 26, 27. For I know that my Redeemer liveth, and in the last day I shall rise out of the Earth, and shall be compassed again with my skin and my flesh I shall see GOD, whom I myself shall see; and mine eyes shall behold, and not another.

Q. *What shall be the qualities or dowries of a glorified Body?*

A. Impossibility, Agility, Clarity, Subtility.

Q. *How do you prove its impossibility, or incorruptibility?*

A. Out of 1 Cor. 15. 53. For this corruptible must put on incorruption; and this mortal put on immortality.

Q. *How prove you its agility?*

A. Out of the same Chapter verse. 43. It is sown in infirmity, it shall rise in power, it is sown a natural Body, but it shall rise a spiritual Body (that is in motion, and hath some operation equal to a Spirit;) which also prove its subtility.

Q. *How prove you its Clarity?*

A. Out of the same ch. v. 24. For star
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Q. *How prove you its Clarity?*

A. Out of the same ch. v. 24. For star
(saith

A. The

(saith he) differ from star in glory, so also resurrection of the dead. And v. 43. sown in dishonor, it shall rise in glory.

Q. In what space of time shall the rise, and the Elect be thus changed?

A. In a moment, in the twinkling of eye, 1 Cor. 15. 52.

Q. At what age and stature shall rise?

A. At a perfect age, which is 33, in that stature which they should have had at perfect age, without deformity by defect or excess.

Q. How prove you that?

A. Out of Ephes. 4. 13. The Church shall last until we all meet into a perfect Man, into the measure of the age of the perfection of Christ.

Q. What example have you in nature the Resurrection?

A. A grain of Corn, which first lies in the earth, and then springs up, and lives again.

Q. What benefit have we by the knowledge of the Resurrection?

A. It imboldens us to suffer persecution, and death itself in hope of future Glory, according to that of St. Paul.

For sufferings, of these times are not con-
dign to that future glory which shall be
revealed in us, Rom. 8. 18.

The twelfth Article.

Q. **W**hat is the twelfth Article?

A. And life everlasting.

Q. Why is this the last Article?

A. Because everlasting life is the last
end of Man, and the last reward we ex-
pect by Faith.

Q. What understand you by this Arti-
cle?

A. I understand that such as keep the
Commandments, and die in the state of
grace, shall live with God in bliss for ever.

Q. How prove you, that keeping the
Commandments is of necessity for obtaining
it?

A. Out of St. Matth. 19. 17. where
Christ said to the young Man, asking what
he should do to obtain it, if thou wilt en-
ter into life, keep the Commandments.

Q. Is everlasting life given as a reward
of our good works.

A. It is, according to Rom. 2. 6, 7. God

D

will

(saith he) differ from star in glory, so also resurrection of the dead. And v. 43. If sown in dishonor, it shall rise in glory.

Q. In what space of time shall the dead rise, and the Elect be thus changed?

A. In a moment, in the twinkling of eye, 1 Cor. 15. 52.

Q. At what age and stature shall we rise?

A. At a perfect age, which is 33, and in that stature which they should have had at perfect age, without deformity by defect or excess.

Q. How prove you that?

A. Out of Ephes. 4. 13. The Church shall last until we all meet into a perfect Man, into the measure of the age of the fullness of Christ.

Q. What example have you in nature of the Resurrection?

A. A grain of Corn, which first lies in the earth, and then springs up, and lives again.

Q. What benefit have we by the knowledge of the Resurrection?

A. It imboldens us to suffer persecution, and death itself in hope of future Glory, according to that of St. Paul.

For sufferings, of these times are not con-
dign to that future glory which shall be
revealed in us, Rom. 8. 18.

The twelfth Article.

Q. **W**hat is the twelfth Article?

A. And life everlasting.

Q. Why is this the last Article?

A. Because everlasting life is the last
end of Man, and the last reward we ex-
pect by Faith.

Q. What understand you by this Arti-
cle?

A. I understand that such as keep the
Commandments, and die in the state of
grace, shall live with God in blis for ever.

Q. How prove you, that keeping the
Commandments is of necessity for obtaining
it?

A. Out of St. Matth. 19. 17. where
Christ said to the young Man, asking what
he should do to obtain it, if thou wilt en-
ter into life, keep the Commandments.

Q. Is everlasting life given as a reward
of our good works.

A. It is, according to Rom. 2. 6, 7. God
will

will render to every one according to his works, to them truly that according to patience in good works seek glory and honour and incorruption, life everlasting, &c.

Q. Were ever all Men created for everlasting life?

A. They were; for God would have all Men to be saved, 1 Tim. 2.4. He will not suffer the death of any sinner; but rather that he be converted and live, Hezekiah 33. 11.

Q. Why then are many damned?

A. By reason of their own willful transgression of Gods Law, and final impenitence.

Q. How prove you that Man is the fault cause of his own sin and damnation?

A. First out of Job 11. 24. God (saith he) hath given him place for penance, but he abuseth it unto pride.

Secondly out of Hos. 13. 9. Thy perdition is from thy self, O Israel, in me only is thy aid.

Thirdly out of Rom. 2. 4. The benignity of God calls thee to repentance, but thou heapest to thy self wrath and indignation, according to thy own impenitent heart.

Q.

Expounded. Art. 10. 57

Q. In what consists everlasting life ?

A. In the clear vision and fruition of God, according to that of our Saviour in St. John 17. 3. *This is the life everlasting, that they know thee the only true God, and whom thou hast sent Jesus Christ.*

Q. Shall we see nothing else in Heaven but God.

A. Yes ; all the Attributes and Processions of God, and in him also, as in a mirror or looking-glass, the nature and perfections of all Creatures ; for he contains all things in himself in a most eminent manner.

Q. How prove you that ?

A. Out of the Apostle, saying, *from whom all things, by whom all things, and in whom all things,* Rom. 11. v. last.

Q. What effect will follow out of the clear vision and fruition of God ?

A. Divine love, stedfast possession, and ineffable joy ; and out of thar praise, jubilation, and thanksgiving for ever.

Q. What means the word Amen ?

A. It means that the whole Creed is Divine Truth, and therefore we must heartily assent to it.

CHAP. V.

Hope and Prayer explicated.

Q. *What is Hope?*

A. It is a virtue infused by God into the soul, by which we have a confident expectation of Glory to be obtained by the Grace and merits of *Christ*, and our own merits proceeding from his Grace.

Q. *On what is that confidence chiefly grounded?*

A. On the merits and promises of *Christ*, who hath promised glory to such as hope in him and do his works, as also grace whereby to do them.

Q. *Are our good works then meritorious of a reward of glory?*

A. As proceeding from the grace of *Christ*, and built upon his promises, they are.

Q. *How prove you that?*

A. First, out of *St. Mark* 9. 40. For *whosoever shall give you to drink a cup of water*

water in my name; because you are Christs, Amen I say to you, he shall not lose his reward. Secondly out of 1 Cor. 3. 8. And every one shall receive his own reward, according to his own labour; for we are Gods Coadjutors.

Thirdly out of St. Matth. 5. 11. Blessed are ye (saith our Lord) when they shall revile and persecute you; for very great is your reward in Heaven.

Q. Is it lawful for us to do good works in hope of a reward.

A. Not only lawful, but laudable, according to that, I have inclined my heart to do thy justifications for ever, for a reward, Psal. 118. 112.

Q. What other proof have you?

A. Out of St. John 3. 22. Whatsoever (saith he) we shall ask of God, we shall receive of him, because we keep his commandments, and do those things that are pleasing before him.

Q. How declare you the necessity of Hope?

A. Because it produces in us obedience to the Law of God, as also a willingness to suffer for his sake, and final perseverance.

Q. How prove you that ?

A. Out of Job 13. 15. Although he kill me, yet will I hope in him. And Psal. 55. 5. In God have I hoped, I will not fear what flesh can do unto me.

Q. Is Hope available to the remission of sins ?

A. It is, according to the Psalmist, Him that hopeth in our Lord, mercy shall compass him, Psal. 31 10. And, Our Lord is well pleased in them that hope in his mercy, Psal. 146. 11.

Q. What other good doth Hope ?

A. It moves us to devout and humble Prayer.

Q. What is Prayer ?

A. It is the lifting up of the mind to God, by which we beg for good things, and to be freed from evils, or by which we bless and praise God.

Q. What are the conditions of good Prayer ?

A. That it may be made with Reverence, Attention, Humility, and Perseverance.

Q. What vices are opposite to Hope ?

A. Despair and Presumption.

Q. What is Despair ?

A. It

A. It is a diffidence in the mercy of God, and merits of *Christ*, even to death,

Q. *What is Presumption?*

A. It is a foolish and desperate confidence of salvation, without endeavoring to live well, or keep the *Commandments*.

Q. *How is Despair the cause of sin?*

A. Because despairing Men are wont to say, *If I shall be damned, I shall be damned*, and so use no endeavor to do good, or avoid evil.

Q. *How is Presumption the cause of sin?*

A. Because presumptuous Men use to say, *God is mercifull, and will forgive our sins, how great soever, and at what time soever we do penance*; and out of this take liberty to sin.

Q. *How must our Hope be ballanced betwixt these two extreames?*

A. By a filial fear, and an humble distrust of our own works, as they are ours.

Q. *Is Prayer good against both these?*

A. It is, according to that of *St. Luke* 22. 40. *Pray ye, that so ye may not fall into temptation.*

Q. For what else availeth Prayer ?

A. For the avoiding of evils, and the obtaining all benefits.

Q. How prove you that ?

A. Out of St. John 16. 23. Whatsoever (saith our Saviour) ye shall ask my Father in my name, he will give it you; and St. Luke 11. 9. Ask, and it shall be given you, &c.

Q. Is it lawful to pray in an unknown Tongue ?

A. It is, for he that speaks in a Tongue (unknown) speaks not to Men, but to God. 1 Cor. 14. 2. and a Petition has the same force, if it be understood by him that is petitioned, whether the petitioner understand it or not.

Q. What other proof have you ?

A. Out of the same Chap. v. 16, where St. Paul saith, but if thou blessest with thy spirit (that is, in a Tongue unknown) that supplieth the place of the vulgar, how shall he say Amen ? &c. thou indeed givest thanks well, but the other is not edified; yet see in it self the thing is good, for it gives thanks well.

Q. What means the Apostle, when he exhorts us to pray alwaies, Thes. 5. 17.

A. R.

A. He means we should daily spend some time in Prayer, according to St. James 5. 16. *Pray for one another, that you may be saved, for the continual prayer of a just Man availeth much.*

Q. *Is it possible to pray alwaies?*

A. In some sense it is; namely by offering up all our actions to Gods honour.

Q. *In what place is prayer best?*

A. In Churches; because those are places consecrated and deputed to prayer, and there our prayers are elevated by the peculiar presence of God, and his special assistance besought by the Churches Officers in the Consecration of those places.

Q. *How prove you that?*

A. Out of St. Matth. 18. 20. *Where there are two or three gathered together in my name (saith our Lord) there I am in the midst of them.*

Q. *How prove you that Material Churches are of Gods appointment?*

A. First, because God commanded Solomon to build him a Temple, and dedicate it to his service, 2 Paral. 7. 19.

Secondly, out of St. Luke 19. 45, 46. where Christ calls the material Temple his

64 *Hope and Prayer:*

his House; casting the Buyers and Sellers out of it, *My House* (saith he) *is the House of Prayer, but ye have made it a Den of Theeves.*

Thirdly out of St. Luke 18. 10, where the Publican ascended to the Temple to pray, and descended into his house justified.

Q. *How do you prove it lawful to dedicate or consecrate material Temples?*

A. Out of Paralip. above cited, chap. 7. and out of St. John 10. 22. where it is recorded that Christ himself kept the Dedication of the Temple in Hierusalem instituted by Judas Maccabews, 1 Mac. 4. 56, 59.

Q. *How do you prove it lawfull to adorn Churches with Tapestry, Pictures, and the like?*

A. Out of St. Mark 14. 15. where Christ commanded his last Supper to be prepar'd in a great chamber adorned.

Q. *What proof have you for the order and number of the Canonical Hours?*

A. For Matins, Lauds, and Prime, the 1st of the Psal. 5. 4. *Early in the morning will I stand up to thee, early in the morning will thou hear my voice.*

Q. *What*

Q. What for the third, sixth and ninth Hour ?

A. For the third, out of Acts 2. 16. At the third hour the Holy Ghost descended on the Apostles. For the sixth, out of Acts 10. 9. Peter and John went up into the higher part to pray about the sixth hour ; and for the ninth, out of Acts 3. 1. And at the ninth hour Peter and John went up into the Temple to pray.

Q. What for the Evensong and Complin ?

A. That of the Psalmist, Morning and Evening will I declare the Works of our Lord, Psal. 54. 18. And again, the lifting up of my hands, is as an Evening Sacrifice, 140. 2.

Q. Is it good to use outward Ceremonies in time of Prayer, as kneeling, knocking the brest, and such like ?

A. It is ; for they declare the inward reverence and devotion of the heart ; and Christ himself prostrated, when he pray'd in the Garden, St. Matth. 26. 39. And the poor Publican beat his breast, and cast down his eyes in that prayer, by which he merited to descend justified, St. Luke 18. 13, 14.

Q. Why

Q. Why is morning so fit a time for prayer?

A. To open the Windows of the Soul to the light of Divine Grace, and to set up the works of the whole day to God's honor.

Q. Why is the evening also?

A. To shut the Windows of the Soul against the darkness of sin, and the illusions of the Devil; as also to render thanks for all the benefits of the day past.

Q. What things ought we to pray for?

A. For all good things both Spiritual and temporal, and to be free from all evil; for so our Lord hath taught us in his Prayer.

CHAP. V.

*The Pater Noster, or Our Lords
Prayer expounded.*

Q. *What is the Pater noster?*

A. *It is the most holy prayer
that ever was.*

Q. *Who made it?*

A. *Christ our Lord, the eternal wisdom
of his Father, St. Mat. 6. 9, 10.*

Q. *Why did he make it?*

A. *To teach us a set form of prayer,
and how we ought to pray.*

Q. *Why did he make it in so short and
plain a manner?*

A. *That all might be capable of it.*

Q. *What doth it contain?*

A. *All those chief things which we
can ask or hope for of God.*

Q. *How many Petitions hath it?*

A. *Seven.*

Q. *What understand you by these words,*
E *which*

which are prefixed to the Petitions, Our Father which art in Heaven?

A. I understand that God is our Father, both by Creation and by Adoption, if we be in the state of Grace; and therefore we may confidently come to him, and beg all Blessing of him.

Q. How prove you that?

A. Out of St. John 3. 1. See what manner of charity the Father hath given us, that we should be named and be the sons of God.

Q. Why do we say, Our Father, and not My Father?

A. Because God is the common Father of all, and all good Christians must pray for one another, according to that, the Communion of Saints.

Q. What understand you by the words, which art in Heaven?

A. I understand, that God, who fills Heaven and Earth, and is in all things, times, and places, is in Heaven in a peculiar manner, declaring and manifesting his Glory to the Blessed; and therefore when we pray, we must lift up our minds to him, and keep them fixed upon Heavenly things.

Q. How

Q. How prove you that ?

A. Out of Jer. 48. 10. Cursed be he
that doth the work of God negligently.

The first Petition.

Q. VII *What is the first Petition?*

W. A. Hallowed be thy name.

Q. What do we beg by this?

A. That God may be known by the whole World, and that he may be worthily praised, served and honored by all his Creatures, which cannot be effected, but by his Grace.

Q. Who are those that say this Petition
is R.?

A. Such as dishonor the Name of God by blaspheming, swearing, lying, cursing, and scurrilous discourses.

The second Petition.

Q. 117 *What is the second Petition?*

A. Thy Kingdom come.

Q. What do we beg of God by this Petition?

A. We beg, that our miseries and
E 2 affli-

afflictions in this life may be ended ; and that we may be made partakers of his joyful and Heavenly Kingdom.

Q. What else do we beg ?

A. That Christ may reign in us in this life by Grace, and in the next by Glory, presenting us a Kingdom to his Father.

Q. Who say this Petition ill ?

A. Such as are willing slaves to sin, and to the Devil.

The third Petition

Q. What is the third Petition?

A. Thy will be done in Earth as it is in Heaven.

Q. What do we beg by this ?

A. That God would enable us by his holy Grace to keep his Commandments, and obey his will in all things.

Q. What mean you by the words, in Earth as it is in Heaven ?

A. We beg by those, that we may be ready and willing to do the will of God on Earth, as the Blessed Saints and Angels are in Heaven.

The

The fourth Petition.

Q. *What is the fourth Petition?*

A. *Give us this day our daily bread.*

Q. *What do we beg by this?*

A. *All food and sustenance for our Souls and Bodies.*

Q. *What is the food of the Soul?*

A. *The word of God, the Holy Sacraments, especially the Blessed Eucharist and Divine Grace.*

Q. *How prove you, that by this Petition, Christ intended the Blessed Bread of the Eucharist?*

A. *Because in St. Matt. 6. 11. we read, our supersubstantial Bread.*

Q. *Why is the Eucharist called Our daily Bread?*

A. *Because 'tis daily offer'd for our sins on the Altar, and we ought daily to receive it, at least in spirit and desire.*

Q. *Who say this Petition ill?*

A. *Such as are cold and careless in coming*

coming to the Sacraments, and in hearing Divine Service or exhortations; and such as ascribe their temporal Goods and Blessings to their own Industrie and providence, and not to any special bounty or gift of God.

The fifth Petition.

Q. *What is the fifth Petition?*

A. *And forgive us our debts, as we forgive our debtors.*

Q. *What do we beg by this Petition?*

A. That God would pardon us the sins of our life past, as also the punishments which are due unto them.

Q. *Why are sins, and the penalties of sin called Debts?*

A. Because they make us Debtors to the Justice of God, whom by sin we rob of his due honor.

Q. *Why is it added, As we forgive our Debtors?*

A. To signifie, that God will not forgive us, unless we also forgive our Brethren; If you will not forgive Men, neither will your Father forgive you your offences, St. Mat. 6. 15.

Q. *Who*

Q. Who say this Petition ill ?

A. Such as bear malice against their Neighbour, and seek revenge.

The sixth Petition.

Q. **W**hat is the sixth Petition ?

A. And lead us not into temptation.

Q. What do we beg by this ?

A. That God would not permit us to be tempted above our strength.

Q. Doth God tempt any man to sin ?

A. No, God is not a tempter of evils, he tempts no Man, St. Jam. i. 13.

Q. What other proof have you ?

A. Out of Psalm. 5. 5. Thou art not a God willing iniquity : And out of Rom. 9. 14. Is there iniquity with God ? No, God forbid.

Q. By whom then are we tempted ?

A. By the Devil, and our own concupiscence.

Q. Can a Man live in this world, and be free from all temptations ?

A. Morally speaking he cannot ; for the whole life of Man on Earth is a warfare, Job 7. 1.

Q. Why then do we pray to be delivered from temptation?

A. That we may not be overcome or vanquished by them.

Q. Is temptation of it self a sin?

A. No, not without consent on our part; nay, it is a great occasion of merit, if we resist it, as we ought.

Q. How prove you that?

A. First out of Apoc. 2. 10, 11. Be thou Faithful unto death (saith our Lord) and I will give thee a Crown of Life: he that overcometh shall not be hurt of the second death.

Secondly, because Christ himself, who never sinned, would be tempted, And the tempter came unto him, &c. St. Mat. 4. 3.

Q. Are we never overcome but by our own default?

A. Never, according to that answer which was given to St. Paul, desiring to be freed from a temptation, My grace is sufficient for thee.

Q. What other proofs have you?

A. Out of St. James 4. 7. Resist the Devil, and he will fly from you.

Q. Who are they that say this Petition ill?

A.

A. Such as seek after occasion of sin, and wilfully expose themselves unto temptations.

Q. What are the best remedies against temptations?

A. To have recourse by humble prayer to God and to his Saints, and to such especially as have been tempted in the same kind, to resist them valiantly at the first entrance, and to remember often our last things, *Death, Judgment, Hell and Heaven.*

The seventh Petition.

Q. What is the seventh Petition?

A. *But deliver us from evil.*

Q. What do we beg by this Petition?

A. That God would deliver us from all our evils both spiritual and temporal, especially from the evils of sin past, present, and to come.

Q. Who is the author of all evil of sin?

A. The Devil; for sin in God there is none, 1 St. John 3. 5.

Q. What other proof have you?

A. Out of Wisdom 14. 9. *Hateful
God is the impious Man, and his impiety.*

Q. Who say this Petition ill?

A. They who commit their evils be-
fore God, and multiply their sins without
remorse.

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CHAP. V.

*The Haile Mary, or Angelical
Salutation expounded.*

Q. *What is the Haile Mary?*

A. It is a most honorable Salutation of the Blessed *Virgin Mary*, and prayer unto her.

Q. *How do you prove it lawful to honour her?*

A. Out of *St. Luke* 1. 48. where (by inspiration from God) she prophesied, saying, *All Generations shall call me blessed.*

Q. *How many parts hath the Haile Mary?*

A. It hath three parts,

Q. *What is the first part?*

A. *Haile Mary full of Grace, our Lord is with thee.*

Q. *Who made this part?*

A. The *Holy Ghost*, though it was delivered by the Angel *Gabriel*, *St. Lk.* 1. 28.

Q. *What*

Q. What signifies the word Hail?

A. It signifies Rejoyce or be glad, O Mother of God.

Q. Why do we invite her by this prayer to rejoyce?

A. Because it renews the memory of her Blessed Sons Conception, which is an infinite cause of joy to her and the whole Court of Heaven.

Q. What signifies the word Mary?

A. It signifies Star of the Sea.

O., Why is she properly called Star of the Sea?

A. Because she shines to us by her exemplar virtue in this Sea of mileries, like a most glorious Star.

Q. What mean you by the words, Full of Grace?

A. I mean that the Blessed Virgin had a special fulness and prerogative of Grace for the Conception of her Son.

Q. What means Our Lord is with thee?

A. It means that the whole Trinity was with her at that time in a particular manner.

Q. How declare you that?

A. Because the Father was with her as with his Spouse, the Son as with his

Mo

Mother, the *Holy Ghost* was with her, as with his choicest Tabernacle.

Q. Are they also now with her?

A. They are, in glory, and will be so for all eternity.

The second part of the Hail Mary.

Q. What is the second part of it?

*A. Blessed art thou among Women, blessed is the fruit of thy womb, J E-
S U S.*

Q. Who made this part?

A. These words, Blessed art thou amongst Women, were first delivered by the Angel; and after with the rest, uttered by St. Elizabeth, being inspired by the Holy Ghost, St. Luke 1. 28. 42.

Q. What understand you by Blessed art thou amongst Women?

A. I understand, she alone was chosen out amongst all Women to be the Mother of God, and therefore ought to be blessed and praised by all Women.

Q. Why by married Women?

A. Because their Children are made the

the Sons of God by the Nativitie and merits of her Son, for whom she daily also begs Blessings.

Q. *Why by Virgins?*

A. Because she is their Queen, and chiefest Patroness, and obtains for them of her Son *Jesus* the gift of Charitie.

Q. *Why by Widdows?*

A. Because she is their best example, and Advocate to their Spouse her Son.

Q. *What means Blessed is the fruit of thy womb, Jesus?*

A. It means, that *Jesus* is her true and Natural Son, and in him she is the author of all our Blessings, and to be blessed both by Men and Angels.

Q. *Why are Catholicks such great lovers of the Name Jesus?*

A. Because it is a Name above all Names, as you have heard in the Creed; and *St. Paul* exhorts, saying, *All whatsoever ye do in word or work, do all in the name of our Lord Jesus Christ, giving thanks to God the Father by him, Coloss. 3. 17.*

*The third part of the
Haile Mary.*

Q. **W**hat is the third part of the Haile Mary?

A. Holy Mary Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Q. Who made this part?

A. The Holy Catholick Church in the Council of Ephesus, the Year of our Lord 431. Pope Celestine presiding against Nestor the Heretick, who denied our blessed Lady to be the Mother of God, and would have her only called the Mother of Christ; see Baronius tom. 5. An. 431.

Q. What means, pray for us sinners now?

A. It means, that we need Divine assistance every moment.

Q. What means, and at the hour of our death?

A. It meaneth, that we then especially shall need the aid of blessed Mary, and her Son Jesus, and therefore do daily beg it; the word Amen, signifies let it be done, or be it so.

CHAP.

CHAP. VII:

Charity expounded.

Q. *What is Charity?*

A. It is the Gift of God, or a supernatural quality infused by God, into the Soul of Man, by which we love God above all things, and our Neighbour as our selves.

Q. *Why is it called supernatural?*

A. Because it is not in the power of Nature to obtain it, but by the special Grace and Gift of God.

Q. *Is Charity imputed as Protestants would have it, or is it a quality truly inherent in the soul?*

A. It is truly inherent in the soul, as wisdom is inherent in a soul: that is wise, and love in a soul that loveth.

Q. *How prove you that?*

A. First out of Rom. 5. 5. *The Charity of God, which is poured forth in our hearts by the Holy Ghost, which is given us.*

Second-

Secondly out of *Dan. 6. 22.* Before him
(i.e. God) justice hath been found in me.

Thirdly out of *Ephes. 3. 17, 18.* where
St. Paul prays for his Brethren, that
Christ may dwell in their hearts of faith,
rooted and founded in Charity.

Q. What is it to love God above all
things?

A. To be willing to lose all things,
rather than the Grace and Love of God
by mortal sin.

Q. Who have this love?

A. They who keep the Commandments
of God, according to that, *This is the
Charity of God, that we keep his Command-
ments, and his Commandments are not heavy,*
1 St. John 5. 3.

Q. Hath not he Charity then, that breaks
any of the Commandments?

A. He hath not; for he that saith, he
knoweth God, and doth not keep his Com-
mandments, is a lyar, and the truth is not
in him, *1 John 2. 4.*

Q. What is it to love our Neighbour as
our selves?

A. To wish him as much good as
we wish our selves, and to do him no
wrong.

Q. Who

Q. *Who is our Neighbour?*

A. All Men, Women and Children, especially *Catholicks*.

Q. *Why so?*

A. Because they are the images of God, and redeemed with the Blood of Christ.

Q. *Why especially Catholicks?*

A. Because they are all members of the mystical Body of Christ, which is the Church.

Q. *Whence ariseth the obligation of loving our Neighbour?*

A. Because God hath commanded it, and, *If one shall say, I love God, and hateth his Brother, he is a lyer, 1 St. John 4. 20.*

Q. *Are we not also bound to love our Enemies?*

A. We are, according to that, *It was said of old, thou shalt not kill: but I say unto you, love your Enemies, St. Matth. 23. 44.*

Q. *What kind of love are we bound to shew to our Enemies?*

A. We are bound to use a civil carriage towards them, to pray for them in general, and to be in Preparation

mind to do any charitable Office for them, when their extream or moral necessity shall require it.

Q. *What is the highest Act of Charity?*

A. To give our life for Gods honour, and the salvation of our Neighbour.

Q. *Why is Charity the greatest and most excellent of virtues?*

A. Because it is the life of all the rest, *Faith without Charity is dead, St. James, 26.*

Q. *What state of life do we conceive to be of greatest perfection?*

A. That which of its own nature and proper institution obligeth to the highest and greatest Charity; for Charity is *perfection*, and such is the state not only of Bishops, but also (as many probably think) of Pastors, who have the charge of Souls.

Q. *How prove you that?*

A. Out of St. John 15.13. *Greater Charity than this no man hath, that a man yield his life for his friends, which is the proper obligation of every Parish Priest, according to that, The good Pastor giveth his life for his sheep, St. John 10.12.*

Q. *How*

Q. *Who is our Neighbour?*

A. All Men, Women and Children, especially *Catholicks*.

Q. *Why so?*

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A. Because they are all members of the mystical Body of Christ, which is the Church.

Q. *Whence ariseth the obligation of loving our Neighbour?*

A. Because God hath commanded it, and, *If one shall say, I love God, and hateth his Brother, he is a lyer, 1 St. John 4. 20.*

Q. *Are we not also bound to love our Enemies?*

A. We are, according to that, *It was said of old, thou shalt not kill: but I say unto you, love your Enemies, St. Matth. 23. 44.*

Q. *What kind of love are we bound to shew to our Enemies?*

A. We are bound to use a civil courage towards them, to pray for them in general, and to be in Preparation

mind to do any charitable Office for them, when their extream or moral necessity shall require it.

Q. *What is the highest Act of Charity?*

A. To give our life for Gods honour, and the salvation of our Neighbour.

Q. *Why is Charity the greatest and most excellent of virtues?*

A. Because it is the life of all the rest, *Faith without Charity is dead, St. James, 26.*

Q. *What state of life do we conceive to be of greatest perfection?*

A. That which of its own nature and proper institution obligeth to the highest and greatest Charitie; for *Charitie is the perfection*, and such is the state not only of Bishops, but also (as many probably think) of Pastors, who have the charge of Souls.

Q. *How prove you that?*

A. Out of *St. John 15.13. Greater Charity than this no man hath, that a man yield his life for his friends*, which is the proper obligation of every Parish Priest, according to that, *The good Pastor giveth his life for his sheep, St. John 10.12.*

Q. *How*

Q. How prove you the necessity of Charity?

A. Out of 1 St. John 4. 16. He remains in Charity, remains in God, God in him: And chap. 3. v. 14. He loves not remains in death.

Q. What are the effects of Charity?

A. It remits all sin, Charity covers multitude of sins, James 5. 10. and spiritual life to the Soul: In this we see that we are translated from Death to life because we love the Brethren, 1 St. John 3. 14.

CHAP. VIII.

Of the Commandments
in general.

What is the principal aim or end of the Commandments?

A. To teach us the will and pleasure of the Eternal God, or the love of God and our Neighbour, *He that loveth his Neighbour hath fulfilled the Law*, Rom. 13. 8.

Q. Why are the Commandments (excepting the determination of the Sabbath day) called the Commandments of the Law of nature?

A. Because God wrot them in the heart of Man at the Creation, being the very dictates of natural Reason.

Q. When did he renew them in the written Law?

A. When he gave them to *Moses* on Mount *Sinai*, in thunder and Lightning, written

88 Of the Commandments

written in two Tables of Stone, Exod.

Q. Why in Thunder and Lightning?

A. To move us to a careful observance of them.

Q. Are all men bound to know the Commandments?

A. For the substance of them they are bound because they are the rule of our whole life and actions.

Q. How do you prove them to be only ten?

A. Out of Deut. 4. 13. He sheweth the Covenant which he commanded you to keep, and the ten words which he wrote in two Tables of stone.

Q. By what kind of sins are the Commandments broken?

A. By Mortal sins, only; for Venial sins are not contrary to the end of the Commandments, which is Charity, therefore not against, (properly speaking) but besides the Commandments.

Q. How declared you that?

A. Because a Venial sin, for example an idle word, an officious or jesting word which hurts no bodie, the theft of an Apple, is not of weight enough to break Charity betwixt Man and Man, much less betwixt God and Man.

Q. Is it possible, for us to keep all the Commandments?

A. Not only possible, but necessary and easie, by the assistance of Gods Grace.

Q. How do you declare that?

A. Because God is not a Tyrant to command impossibilities under pain of eternal damnation, as he doth the keeping his Commandments.

Q. How prove you that?

A. First out of *Exod. 20. 34.* and *Deut. 27. 21.* where he often commands them to be kept, threatening grievous punishments to such as break them.

Secondly out of *St. Matth. 5. 10.* He therefore that shall break one of these least Commandments and teach men so to do, shall be called least in the Kingdom of Heaven; but he that shall do and teach them, shall be called great in the Kingdom of Heaven.

Thirdly out of *St. Mat. 11. 29, 30.* Take my Yoke upon you (saith our Lord) for my Yoke is sweet, and my burthen light. And again, *1 St. John 5. 3.* His Commandments ought not heavy.

Q. Hath God ever promised to enable men to keep them?

A. He

90 Of the Commandments

A. He hath, and also actually to make them keep and do them.

Q. How prove you that ?

A. Out of Ezek. 36. 27. I will put my Spirit in the middle of you (saith Our Lord) and I will make that ye walk in my precepts, and keep my judgments and do them.

And again, ch. 37. v. 23, 24. They shall be my People, and I will be their God, they shall be one Pastor of them all, they shall walk in my judgments, and keep my Commandments and do them.

Q. How do you prove that any have done them ?

A. Out of St. Luke 1. 6. Zachary and Elizabeth were both just before God walking in all the Commandments and Justifications of Our Lord without proof.

Q. How prove you the keeping them to be necessary to salvation ?

A. First out of St. Mat. 19. 17. If ye wilt enter into life (saith Our Lord) ye must keep the Commandments.

Secondly out of St. Luke 10. 25. where when the Lawyer had asked what he should do to possess everlasting life

in particular.

91

and had repeated the sum of the Commandments, Christ answered him, saying, *Do this, and thou shalt live?*

Thirdly out of Rom. 2. 13. *Not hearers of the Law are just with God, but doers of the Law shall be justified.*

Of the Commandments in particular.

The first Commandment expounded.

Q. **W**hat is the first Commandment?

A. I am the Lord thy God who brought thee out of the Land of Egypt, and out of the house of bondage. Thou shalt not have strange Gods before me. Thou shalt not make to thy self a graven thing, nor any similitude that is in Heaven above, or in the Earth below, or of things that are in the waters under the Earth. Thou shalt not adore nor worship them; I am the Lord thy God, strong and jealous, visiting the sins of the Fathers upon their Children to the third and fourth Generation

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of

92 *The first Commandment*

of them that hate me; and shewing mercy to thousands of those that love me and keep my Commandments. Exod. 20.

Q. What are we commanded by this Precept?

A. To serve, love, adore and worship one only true, living and eternal God and no more.

Q. What are we forbidden by this Precept?

A. To worship any Creature for a God, or give to it the honor which is due to God.

Q. What is the honour due to God?

A. A Supream and Sovereign Honour, which is called by Divines Latria, by which we honour him as the great Master of Life and Death, as our Creator, Redeemer, Conserver, and Last End.

Q. How do men sin against this Commandment?

A. By worshipping Idols and false gods by erring or doubting in Faith; by Superstition and Witchcraft.

Q. How else?

A. By communicating with Infidels, or Hereticks, by believing Dreams, &c.

Q. How

Q. How do you prove it a great sin to go to Church with Hereticks?

A. Because by so doing we outwardly denie our Faith, and profess their false Faith, at least in our Countrey, where going to Church is, by the Laws of the Land, made a distinctive sign betwixt them and us.

Q. What Scripture have you against it?

A. Out of St. Luke 17. 23, 24. where Christ forbids it, saying, and they shall say to you, Lo here Christ, Lo there Christ; go ye not, neither do ye follow them.

Q. What other proof have you?

A. Out of Tit. 3. 10, 11. A man that is an Heretick, after the first and second admonition, avoid, knowing that he that is such an one is subverted and sinneth.

Q. How do you prove it unlawfull to go to Witches and Fortune-tellers?

A. Out of Deut. 18. 10, 11. There shall not be found among you any one that maketh his Son or Daughter to pass through the fire, or that useth Divination, or an observer of times or enchanter, or Witch, or a Charmer, or a Wizard, or Necromancer, &c. For all these things our Lord abhorreth.

94 *The first Commandment*

Q. What understand you by those words Thou shalt not make to thy self any graven thing, &c. Thou shalt not adore them, &c.

A. I understand that we must not make Idols or Images, nor any graven thing whatsoever, to adore it as a God, or with Gods honour.

Q. Why are not these words expressed at length in many of our short Catechismes?

A. Because they are sufficiently included in the proceeding words, Thou shalt not have strange (or other) Gods before me.

Q. How declare you that?

A. Because if we must have no other but the only true God, who created Heaven and Earth, then it is clear to the reason of every Child, that we must not have many Gods, or any graven things for Gods, or adore any other things for God.

Q. Why do Protestants or those of the New Religion, instead of graven thing, translate graven Image?

A. Because they have a will to corrupt the Text, in hope by so doing to persuade

perswade ignorant People, that *Catholicks* are *Idolaters*, and break the first Commandment, by making and worshipping holy Images.

Q. How do you prove they corrupt the Text?

A. Because the *Hebrew* word is *Pesel*, which signifies a graven thing, the *Greek* is *Idolon*, an *Idol*, and the *Latin* is *Sculptile*, a graven thing; therefore the word *Image* is a meer corruption.

Q. Is it lawfull then to give any honour to the Images of Christ, and his Saints?

A. Yes, an inferiour or relative honour, as much as they represent unto us heavenly things, but not Gods honour, nor yet the honour due to Saints.

Q. How prove you that?

A. Out of *Exod.* 25. 18, 19, 22. where God himself commanded two *Cherubins* to be made of beaten Gold, and to be set on both sides of the Ark, (before which the People were to Pray) and promised that he would speak unto them from the middle of the *Cherubins*: Therefore

96 *The first Commandment*

it is lawful to make *Images* and pray before them.

Q. *Do not Catholicks pray to Images and Relicks?*

A. No, by no means; we pray before them indeed (to keep us from distractions, and help our memories in the expression and apprehension of Celestial things) but not to them; for we know well they can neither see, nor hear, nor help us.

Q. *What other proof have you for the lawful use of the Images?*

A. First out of St. *John* 3. 14. where *Christ* approves the making and exalting the Brazen Serpent, by which the *Israelites* were healed in the *Desart*, and owns it to be an *Image* or *Figure* of himself exalted on the *Cross*.

Secondly, because we read in *Barnabas*, that famous *Church Historian*, in the *Year of Christ* 31. That *Christ* himself sent his own *Image* to King *Abdagus* and made it also by miracle on the handkerchief of St. *Veronica*, and on his own shroud.

Add to this, that the second *Nicean Council*, A.D. 7. anathematizes *Image-breakers*

breakers, that is, such as shall break them in contempt or scorn, and all such as alledge the places of Scripture, which are against *Idols*, against the Sacred *Images*; and also those who say *Catholicks* honour *Images* as Gods, with Sovereign honour.

Q. How could you further satisfie a Protestant, that should charge you with Idolatrie, in giving sovereign honour to Pictures and Images?

A. I would for satisfaction herein, break a Crucifix, or tear a Picture of *Jesus Christ* in pieces, and throw the pieces into the fire; and would shew him the Council of Trent, Sess. 25. which teaches thus, *Images are not to be venerated for any virtue or Divinity that is believed to be in them, or for any thing that is to be petitioned of them, or for any trust or confidence, that is to be put in them, as the Gentiles did of old, who reposed their hope and trust in their Idols; but because the honour that is exhibited to them, is referred to the prototypes represented by them, &c.*

Q. What benefits do we receive by Images?

98 *The first Commandment*

A. A very great, because they movingly represent to us the Mysteries of Our Saviours Passion, as also the Martyrdoms and examples of his *Saints*.

Q. *Is there not some danger of Idolatry in these frequent use of Images?*

A. Truly none at all; for it is not well possible, that any rational Man, who is but meanly instructed in Christianity, should conceive or think a piece of painted Wood or Marble, is that God and *Man Christ Jesus*, who was born of the *Virgin Mary*, died on the Cross, arose from the dead, ascended into Heaven, and sits now at the right hand of God.

Q. *But how if such inconveniences happen, at least by accident?*

A. Let the abuse be mended; and not the good Institution taken away, or blamed: For Mans nature is subject to hurt it self, even in the best things, which must not therefore be given over.

Q. *How do you prove it lawfull to paint God the Father like an old Man, seeing he is a pure Spirit, and hath no Body?*

A. Be

A. Because he appeared to the Prophet *Daniel* in the shape of an old Man, *Dan. 7.* but this is to be understood, that the Pictures we make, are not the proper Images of God the Father, but that shape wherein he appeared to *Daniel*. And the like is to be understood of the Pictures of Angels, to wit that they are not proper Images of them; according to their spiritual substances, but of the shapes they appeared in to Men.

Q. *What utility doth accrue to us by our Honouring and Canonizing Saints?*

A. A very great, seeing it much conduceth to the breeding of virtue, and the love of God, making us know that it is possible even for us our selves, to come to the like rewards.

Q. *How declare you that?*

A. Because the higher esteem we have of the *Saints*, and of the excellency of their state, the more ardent must needs be our desire, and the stronger our courage, to do and undertake what they did and practised.

Q. *Is it lawfull to honour Angels and Saints?*

A. It

100 *The first Commandment*

A. It is, with *Dulia*, or inferiour honour proportioned to their Excellency, but not as God, nor with God's honour.

Q. *How prove you that?*

A. First out of *Joshua* 5. 14, 15. where *Joshua* did it, *I am the Prince of the Host of our Lord*, said the Angel to *Joshua*, and *Joshua* fell flat on the ground, and adoring, said, *What speaks my Lord unto his servant?*

Secondly *Apoc.* 22. 8. where *St. John* did it, (though the Angel had once before willed him not to do it, in regard of his Apostolical Dignitie, chap. 19. 10.) *And I fell down (saith he) and adore before the Feet of the Angel, who shewed me these things.*

Q. *Is it lawful to honour the Reliques of Saints?*

A. With a relative Honour it is, but not with Gods Honour.

Q. *How prove you that?*

A. First because a dead Man was raised from death to life, by touching the Bones of *Elizeus* the Prophet, 4. Kings 13. 21.

Second

Secondly, out of *St. Matth. 9. 20, 21.* where we read the woman was healed of her Bloody-Flux, by but touching the hem of our Saviours Garment, and believing that it would heal her.

Thirdly out of *Acts 19. 12.* The Handkerchiefs and Aprons which had but touched the Body of *St. Paul*, cast out Devils, and cured all diseases.

Q. How prove you that dead and inanimate things (for examples Medals, Crosses, Churches, Bread, Water, and the like) are capable of Sanctity and Honour?

A. First out of *Joshua 5. 16.* and *Exod. 3. 5.* where the Angel saith to *Moses* and *Joshua*, Loose the shoes from thy feet, for the ground whereon thou standest is Holy ground.

Secondly out of *St. Matth. 23. 17, 18.* where we read that the Temple sanctifieth the Gold, and the Altar the Gift, Ye fools and blind (saith our Lord) whether is the greater, the Gold or the Temple that sanctifieth the Gold? the Gift or the Altar that sanctifieth the Gold?

Thirdly out of *1 Tim. 4. 4, 5.* Every Creature of God is sanctified by the Word of
of

102 *The first Commandment*

of God and Prayer. And out of 2 St. Peter 1. 18. where he calls the Mountain Tabor a *Holy Hill*; because Christ was transfigured upon it.

Q. How prove you that Pilgrimages to Holy places, as to Mount Calvary, Mount Tabor, and the Sepulcher of Christ, are laudable and pious practices?

A. First out of *Dent.* 16. 16. where God himself commanded, that thrice a Year all the people should come up unto *Hierusalem*. to adore and make their Offerings to him.

Secondly the example of Christ himself, our *Blessed Lady*, St. *Joseph*, who went up to *Hierusalem* at the solemn day of the Pasche, S. *Luke* 2. 41, 42.

Thirdly out of *Acts* 8. 27, 38. where the *Ethiopian Eunuch* going on Pilgrimage to *Hierusalem*, was in his return converted and baptized by St. *Philip*, so pleasing was his Pilgrimage to God.

Finally, because it was foretold by the *Prophets*, that those places, which Christ sanctified by his Passion, should be of great Pilgrimage and Adoration. We will adore (saith David) in the place where his feet stood, *Psal.* 131. v. 7. *And*

in *Isai*, 11. 10. we read, *To him shall the Gentiles pray, and his Sepulchre shall be glorious.*

Q. *How do you prove it lawful to go on Pilgrimages to the Shrines of Saints?*

A. Because (as you have read already) their *Reliques* are holy and venerable things, and GOD is pleased to work great Cures and Miracles by them, for such as are devout honourers of them.

Q. *Is there any power now in the Church to do Miracles?*

A. There is, according to that unlimited promise of Christ, *Them that believe (in me) these signs follow; in my Name they shall cast out Devils, they shall speak with new Tongues, they shall lay hands upon the sick, and they shall be whole, St. Mark 16, 17.*

Q. *Have these things been done in latter Ages?*

A. They have, and are, as you may see in the unquestionable Histories and Records of all Catholick Countries, where many great Miracles are wrought by the Servants of God, and especially

104 *The first Commandment.*

at the *Pilgrimages* and *Shrines* of *Saints*, are yearly registred under the *Depositions* of eye-witnesses, Men above all exceptions, which cannot be denied, unless we deny all History.

Q. *Why then do the pretended Reformers say, that Miracles are ceased?*

A. Because they and their *Self-masters* have never yet been able to do any confirmation of their errors.

Q. *Why are so few done here in England?*

A. By reason of the incredulity of *Sacerdotes*.

Q. *What necessity is there of the belief of Miracles?*

A. Doubtless very great; because the Belief of Miracles well grounded, makes Men extremely apprehensive of the presence of God, and his immediate Government of humane affairs, so that he who absolutely denieth Miracles, is to be suspected of not believing particularly Providence, which the main string of which all *Christianity* depends.

The second Commandment expounded.

Q. What is the second Commandment?

A. Thou shalt not take the name of the Lord thy God in vain.

Q. What is forbidden by this Precept?

A. All false, rash and unnecessary oaths.

Q. What kind of sins are false and rash oaths?

A. Mortal sins, if they be voluntary and deliberate, because by such oaths we call God to witness to a lye; or at least, to that which is uncertain.

Q. What are the necessary conditions of a lawful oath?

A. Truth, that we hurt not Gods Honor, Justice, that we wrong not our neighbour; and Judgment, that we swear not vainly.

Q. What is the just cause of an oath?

A. Gods honor, our own, or our neighbours good and defence.

Q. If a man swears to do that which is evil, is he bound to keep his oath?

A. No, he is bound not to keep it; for an oath is no bond of iniquity.

Q. How prove you a vain or jesting oath to be a sin?

G 2

A. Out

106 The second Commandment

A. Out of St. Mat. 5. 34. It was said of old (saith our Lord) thou shalt not commit perjury; but I say unto you not swear at all, that is, without just cause.

Q. What other proof have you?

A. Out of St. James 5. 12. But above all things swear ye not; neither by Heaven nor Earth, nor any other Creature. But let your talk be yea, yea, no, no, that ye be not under Judgment.

Q. What else is prohibited by this Precept?

A. All cursing and blaspheming.

Q. How else do men sin against this Precept?

A. By breaking lawful Vows, and by making or keeping unlawful ones.

Q. What is a Vow?

A. It is a deliberate and voluntary promise made to God, of some better good.

Q. How do you prove it lawful to make Vows?

A. Out of Esay 19. 21. They shall make Vows unto our Lord, and shall pay them.

Q. What is commanded by this Precept?

A. To speak always with reverence to God and his Saints.

The third Commandment expounded.

Q. *What is the third Commandment?*
A. *Remember that thou keepest holy the Sabbath day.*

Q. *When began the Sabbath to be kept?*

A. *From the very Creation of the World: For then God blessed it, and rested on it from all his works, Gen. 2.2.*

Q. *When was this Commandment renewed?*

A. *In the Old Law, when God gave the Commandments to Moses on Mount Sinai, written with his own finger in two Tables of Stone, Exod. 20.*

Q. *Why was the Jewish Sabbath changed unto the Sunday?*

A. *Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday; works not inferiour to the Creation of the World.*

Q. *By whom was it changed?*

108 *The third Commandment*

A. By the Governours of the Church, the Apostles, who also kept it, for *St. John was in spirit on the Dominical day* (which was Sunday) Apoc. 1. 10.

Q. How prove you that the Church hath power to command Feasts and Holy-days?

A. By this very act of changing Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other Feasts commanded by the same Church.

Q. How prove you that?

A. Because by keeping Sunday, they acknowledge the Churches power to ordain Feasts, and to command them under sin, and by not keeping the rest by her commanded, they again deny in fact the same power.

Q. What other proof have you?

A. Out of St. John 10. 22. where we read, that Christ himself was present, and kept the Dedication of the Temple in Jerusalem, a Feast ordained by Judas Maccabeus, 1 Macch. 4. 59.

And

And out of *Acts*, 2. 1. 4. where the Apostles keeping the Feast of *Pentecost*, were all filled with the *Holy Ghost*. Neither do *Protestants* as yet dissent from this, though some have lately prohibited and prophaned both it and the most holy Feast of the *Resurrection*.

Q. What command have you from God for obedience to the Church in things of this nature?

A. Out of *Acts* 15. 41. where we read, that *St. Paul* went about conforming the Churches, and commanding them to keep the precepts of the Apostles, and the Ancients. And out of *St. Luke* 10. 16. He that heareth you, heareth me, and he that despiseth you (the Church) despiseth me.

Q. May Temporal Princes and the Laity make a Holy-day?

A. With consent and approbation of the Church, they may; otherwise not; because that is an act of Spiritual Jurisdiction.

Q. For what end doth the Church ordain Holy-days?

A. For the increase of piety, and in memory of special benefits received from God.

110 *The third Commandment*

Q. If keeping the Sunday be a Church-Precept, why is it numbered in the Decalogue, which are the Commandments of God, and the Law of Nature?

A. Because the substance or chief part of it, namely, That a day be set apart for the service of God, is of Divine right, and of the Law of Nature, though the determining this particular day, Sunday rather than Saturday, be a Church-Ordinance and Precept.

Q. Did not Christ when he confirmed the rest, confirm also this Commandment?

A. In as much as it belonged to the Law of Nature, he did; but not as it belonged to the Ceremonial Law of the Jews, and was affixed to Saturday, therefore now we are not bound to keep Saturday.

Q. Why so I pray you?

A. Because that particular day was a Command of the Ceremonial Law of the Jews, which was abrogated, and ceased to oblige after the death of Christ.

Q. To what are we obliged by this Precept?

A. To

Expounded.

III

A. To spend the Sunday in Prayer and divine service.

Q. *What is the best means to sanctifie the Sunday?*

A. By hearing *Mass*, confessing our sins, Communicating, hearing Sermons, and reading good Books.

Q. *What is forbidding by this Precept?*

A. All prophane imployments, and servile labors, excepting such as are of necessity, as dressing meat, serving cattle, &c. or such as appertain to piety and works of mercy.

Q. *Who break this Commandment?*

A. Such as without necessity spend any considerable part of the Sunday in servile labours.

Q. *How else is the Sunday prophaned?*

A. By spending all the morning in lazy lying a bed, or vain attiring our selves; by missing Divine Service, when we may hear it, or spend the greatest part of the day in drinking, gaming, dancing or the like.

Q. *Is there any thing now in this first Table of the Law impossible to be observed?*

A. No Certainly, for nothing can be
G 5 more

112 *The third Commandment*

more easie and delightful to the things that are here commanded.

Q. Why do you now divide the Tables of the Moral Law into three and seven, whereas antiently some Fathers assigned four to the first Table, and six to the last?

A. Concerning the manner of limiting the number of Commandments to each Table, the Scripture says nothing, not so much as which is the third, which is the fourth Commandment, and therefore it is in it self indifferent: Saint Jerome divides them into four and six, which is no where condemned, Saint Augustine into three and seven; who is more generally followed; but indeed the matter is of no great importance how we reckon them, so we retain them in our Books, and keep them in our lives.

Q. But what reason can justify the omission of so great a part of the Text, when we transcribe the Commandments into our Catechisms?

A. Such Books, being composed principally for the unlearned, are by the Pastors of the Church abridged into the

the shortest and easiest method they can, prudently condescending to the weak memories and low capacities of the People; nor can the Church be accused of the least shadow of Corrupting or Omitting any parts of the Commandments, or of Gods Word; since in no Catholick Bible, is there one syllable left out; And whether the first Commandment (after this account) be divided, and the last two united; or contrariwise, the last divided, and the first united, is not at all material, the whole ten Commandments being intirely contained in both, or either way.

The

114 *The fourth Commandment*

*The second Table of the
Law.*

*The fourth Commandment
expounded.*

Q. *W*hat is the fourth Commandment?
*A. Honour thy Father and Mo-
ther.*

Q. *What are we commanded by this Pre-
cept?*

*A. To love, reverence, obey and relieve
our Parents in their wants.*

Q. *Why to love them?*

*A. Because under God they are the
chief causes of our very Life and being,
and do not only bring us forth with
much grief and pain, but bring us up
with much love, labour, and solicitude.*

Q. *How are we bound to reverence
them?*

*A. Not only inwardly in our heart, but
also outwardly in our carriage and com-
portment.*

Q. *Why to obey them?*

A. Be-

A. Because they are Gods *Vicegerents*, and have received power from him, (*from whom is all Paternity in Heaven and Earth*) both to direct us, instruct us, and correct us.

Q. In what things are we bound to obey our Parents?

A. In all that is not sin, according to that, *Children obey your Parents in all things, for that is well pleasing unto God*, Col. 3. 20.

Q. What is prohibited by this Precept?

A. All soweriness, stubbornness, and disobedience to Parents.

Q. What is the reward of dutiful children?

A. A long and happy life, good children, (if they marry) and a good death.

Q. What is the reward of undutiful Children?

A. A short and sinful life, accompanied with an untimely death; witness the example of *Absalon*, 2 Kings 18. 14.

Q. What other proof have you?

A. That of Prov. 30. 17. *The eye that scorneth his Father, and that despiseth the travail of his Mother in bearing him, let the Ravens*

116 *The fourth Commandment*

Ravens of the torrent pick out, and the young of the Eagle eat it.

Q. What signifies the word Father?

A. It signifies, not only our corporal Parents, but also our Ghostly Father, and all lawful Superiours.

Q. What owe we to Ghostly Fathers?

A. Love, Reverence, Obedience and Sustenance.

Q. Why Love?

A. Because they are the Fathers and Feeders of our Souls, and under God and his Saints, the instrumental causes of our spiritual goods: *For in Christ Jesus by the Gospel I begot you (saith St. Paul) 1 Cor. 4. 15.*

Q. Why Reverence?

A. Because they are Gods anointed, and represent the Person of Christ.

Q. Why Obedience?

A. Because God hath appointed them to be our spiritual Pastors, Guides and Governours.

Q. In what are we bound to obey them?

A. In all things belonging to Faith, Doctrine, and the Government of our Souls.

Q. Is

Q. Is any great honour due to Priests and Ghostly Fathers?

A. There is, according to that of St. Paul, *The Priests that rule well, let them be deemed worthy of double honour, especially they that labour in the Word and Doctrine* 1 Tim. 5. 27.

Q. Have you no other place?

A. Yea, Ecclesiasticus 7. 31, 32, 33. *In all thy soul fear our Lord, and sanctify his Priests, with thy strength love him that made thee, and forsake not his Ministers, Honour G O D with all thy soul, and honour the Priests.* And the reason is, for if we owe Love, Honour and Obedience to our carnal Parents, much more to our spiritual; by how much the soul surpasseth the Body. Again, if honour followeth power, being there is no greater than in Priests, who are impowred to shut and open Heaven Gates, as also to convert the substance of Bread and Wine, into the most precious Body and Blood of our Blessed Saviour. No greater honour is due to any than to Priests, who personate *Christ* himself, so that he who despiseth them; despiseth *Christ* himself, and
the

I 18 The fourth Commandment

the disregard of them is the origine of impiety.

Q. How may we sin against Priests and Ghostly Fathers?

A. By disobeying, or detracting them, or believing slanderous reports against them, upon meer hear say, or the testimony of insufficient witnesses, or without witnesses.

Q. What testimony is sufficient against a Priest?

A. I will tell you out of St. Paul's mouth: against a Priest (saith he to Timothy the Bishop of Ephesus) receive not an accusation under two or three witnesses, 1 Tim. 5. 19. & 21. I testifie before God and Jesus Christ, that thou keep these things without prejudice, and do nothing by declining to the one part.

Q. Is it convenient to ask a blessing of Priests?

A. It is; because they give it in the name and person of Christ.

Q. What warrant have you for it?

A. First out of St. Mark 10. 16. where Christ, laying his hands upon the Children, blessed them.

Secondly, the example of Melchisedek blessing

blessing Abraham ; upon which St. Paul
 saith, without all contradiction, that which
 is less is blessed of the better, Heb. 7. 7.

Q. What Scripture have you for obedience
 to Priests ?

A. Heb. 13. 17. Obey your Prelates, and
 be subject to them ; for they watch, as
 being to render an account for your Souls.
 And in the Old Law, disobedience to the
 Priest was punished with death, Deut. 17.

12.

Q. In what are we bound under sin to
 obey Princes and Temporal Magistrates ?

A. In all things (which are not sin)
 belonging to the good and peace of the
 Common-wealth.

H. How prove you that ?

A. First out of Rom. 13. 1. Let every
 soul be subject to the higher powers ; for
 there is no power but of God ; he therefore
 that resists Powers, resists the Ordinance
 of God.

Secondly out of 1 St. Peter 2. 13. 14. Be
 ye subject to every creature for God, whe-
 ther to the King, as excelling, or to Ma-
 gistrates, as sent by him to the revenge of
 malefactors.

Q. What

120 The fourth Commandment

Q. What if Kings or Magistrates command us to do sin, or things against our conscience?

A. Then we must answer them with the Apostles, We must obey God, rather than Men, Acts 5. 29.

Q. In what are Servants bound to obey their Masters?

A. In all things that are not sin, belonging to their Charges.

Q. How prove you that?

A. Out of Coloss. 3. 22. Servants obey in all things your Masters, according to the flesh, not serving the eye, as pleasing Men, but in simplicity of heart, as pleasing God.

Q. How do Servants sin against their Masters?

A. By neglecting their commands, stealing, or spoiling their goods, &c.

*The fifth Commandment
expounded.*

Q. *What is the fifth Commandment?*

A. *Thou shalt not kill.*

Q. *What is prohibited by this?*

A. *All murder, unjust shedding of blood, fighting and quarrelling.*

Q. *Is it not lawful to kill in any case?*

A. *Yes, in a just war, or when public Justice requires it; For the Magistrate beareth not the sword without cause. Rom. 13. 4. As also in the blameless defence of our own, or our innocent Neighbours life, against an unjust invader.*

Q. *Is it lawfull to fight Duels, appointing a set time and place, for private interest or Punctilio's of Honour?*

A. *No, by no means; for the Church hath forbidden it under Excommunication, to be incur'd ipso facto, and such as die in Duels, can neither have Christian burial, nor be pray'd for by the Church.*

Q. *How*

122 The fifth Commandment

Q. How prove you all fighting and quarrelling to be unlawful?

A. Out of St. Matth. 5. 39. You have heard (saith Christ) it was said of old, an eye for an eye, and a tooth for a tooth? but I say unto you not to resist evil, but if any one strike thee on the right cheek, turn to him also the other.

Q. What else is forbidden by this Precept?

A. To seek, wish or desire our own, or any other mans death, out of impatience or passion, or to cause women with child to miscarry.

The sixth Commandment
expounded.

Q. What is the sixth Commandment?

A. Thou shalt not commit adultery.

Q. What is prohibited by this Precept?

A. All carnal sin with another mans wife, or another womans Husband, and chiefly Adultery; as also Fornication and Pollution.

Q. How prove you Fornication and Pollution to be mortal sins?

A. Out of Col. 3. 5. Mortifie therefore (saith St. Paul) your members upon earth, fornication, uncleanness, lust, evil concupiscence, and avarice, which are the service of Idols, for which the wrath of God comes upon the children of incredulity.

Q. In what case is it lawfull for a man to dismiss his wife?

A. Only in case of evident adultery.

Q. Can he that hath so dismissed his wife, marry another during his life?

A. He cannot; for he that dismisseth his wife, and marries another, committeth adul-

124 The sixth Commandment

adultery, St. Mat. 10. 11. And St. Luke 16. 18. He that marries her that his is dismissed, commits adultery.

Q. Why is adultery a far greater sin then fornication?

A. Because it is a great injury to our innocent Neighbour, as also to the Sacrament of Matrimony.

Q. How prove you that a Wife so dismissed from her Husband, cannot marry again during her Husbands life?

A. Out of 1 Cor. 7. 10, 11. To these that are married (saith St. Paul) not I give commandment, but the Lord, that the Wife depart not from her Husband, and if she depart, to remain unmarried. And v. 39. A Woman is bound to the Law so long as her Husband liveth, but if her Husband sleep, (that is, be dead) she is at liberty, let her marry whom she will.

Q. What else is forbidden by this Precept?

A. Whoredom, Incest, Sacrilege, and sin against Nature.

Q. Why is lust hateful in the sight of GOD?

A. Because it defiles in us the Image of GOD, and the Temple of the Holy Ghost.

Q. What

Q. What more is here prohibited?

A. Unchast touching of our selves or others, with all delight in lustful thoughts and kisses.

Q. What is the hire of unlawful lust?

A. Death and damnation; for neither fornicators or adulterers, nor the effeminate (that is, such as defile themselves with voluntary pollution) shall possess the Kingdom of GOD, 1 Cor. 6. 9.

The

2126 The Seventh Commandment

The seventh Commandment
expounded.

Q. What is the seventh Commandment?

A. Thou shalt not steal.

Q. What is forbidden by this Precept?

A. All unjust taking away, or detaining that which is another mans.

Q. How many kinds of theft be there?

A. Three kinds; simple theft, which is a secret taking away of that which is another mans; Rapine, which is a violent open taking away, or keeping of that which is another mans; and Sacrilege, which is a stealing of Sacred things, or out of Sacred places.

Q. When is theft a mortal sin?

A. When the thing stollen is of a considerable value, or causeth a notable hurt to our neighbour.

Q. How prove you that?

A. Out of 1 Cor. 6. 10. Neither thieves, nor covetous men, nor extortioners shall possess the Kingdom of God.

Q. What

Q. What doth a sin of theft oblige us to?

A. To make restitution of the thing stolen to the right owner, if we be able, else the sins will not be forgiven us.

Q. What else is here prohibited?

A. All Usury, Bribery, Cosonage in gaming, or unjust gain by buying, or selling.

Q. What is Usury?

A. It is to receive or to will some money or moneys worth, as gain, above the principal, immediatly out of the consideration of loan.

Q. How prove you Usury and Bribery to be great sins?

A. Out of Psal. 14. 1, 5. O Lord, who shall dwell in thy Tabernacle? or who shall rest in thy holy Mountains; he that hath not given his money to use, nor taken bribes upon the innocent man.

Q. How are rich men soonest brought to beggery?

A. By mingling other mens goods among their own.

Q. How do men generally sin against this Precept?

H

A. Princes,

128 *The seventh Commandment*

A. Princes, by imposing unjust Taxes on their Subjects: Subjects, by not paying their due Taxes to their Princes: Buyers and Sellers, by deceitful weight and measure, or by exceeding the just price: Masters, by defrauding Servants of their wages; and Servants, by imbezeling their Masters goods.

The Eighth Commandment expounded.

Q. What is the eighth Commandment?

A. Thou shalt not bear false witness against thy Neighbour.

Q. What is prohibited by this Precept?

A. All false testimonies, rash judgments, and lies.

Q. Why is false testimonies so great a sin?

A. Because it is against the Justice of God, and our Neighbour.

Q. How prove you that corrupt judgment is a great sin?

Out of Isa. 5. 20, 23, 24. Woe be to you that call evil good; that justify the impious Man for bribes, and rob the just Man of his justice; for as fire devoureth the stubble, so shall the root of these Men be ashes.

Q. Why is rash judgment a great sin?

A. Because it robs God of his Judgment, and our Neighbour of his good

30 *The eighth Commandment*

name : Do not ye judge, that you be not judged, Mat. 7. 1.

Q. Why is it a sin to lye ?

A. Because the Devil is a lyar, and the father of lies, St. John 8. 44.

Q. What else is prohibited by this Precept ?

A. The Crimes of Whispering, Flattery, Detraction.

Q. What is Whispering ?

A. It is to break friendship betwixt others, by speaking ill of one unto the other behind his back.

Q. What is Flattery ?

A. To attribute to another some perfection which he hath not, or to praise him for that, which he deserves not.

Q. What is Detraction ?

A. It is a secret staining and blotting anothers good name.

Q. What is he bound to, that hath hurt his Neighbour, in any of these kinds ?

A. To make him satisfaction, and restore him his good name.

Q. How for Example ?

A. If we have told a hurtful lye of him,
he

he is bound to unsay it, or if he have revealed his secret sin, he is bound to speak well of the same party, and to mitigate the matter all he may.

Q. Is it a sin to hearken to detraction ?

A. To do it willingly and with delight, or so as to encourage the detractor, it is ; for by so doing we co-operate with the detractor.

Q. How then must we behave our selves among detractors ?

A. If they be inferiours, we must reprehend them ; if equals or superiours, we must shew our selves at least not pleased with that discourse.

Q. What is rash Judgment ?

A. That which is grounded on meer hear-sayes, *jealousie* and *surmises*, without any moral certainty or great probability.

Q. When is a lye a mortal sin ?

A. When it is any great dishonour to God, or notable prejudice to our neighbour : otherwise if it be merely officious or jesting, it is but a venial sin.

132 The 9. and 10. Commandments

The IX. and X. Commandments
expounded.

Q. What are the ninth and tenth Commandments?

A. Thou shalt not covet thy Neighbours Wife?

Thou shalt not covet thy Neighbours goods.

Q. What is prohibited by these Commandments?

A. The inordinate will or desire of unlawful lust, especially adultery, and of all theft.

Q. What else?

A. Not only deliberate desire or consent, but likewise all voluntary delight and complacency in covetous or impure thoughts,

Q. How prove you that unchaste desires are mortal sins?

A. Out of St. Mat. 5. 27. 28. It was said of old, Thou shalt not commit adultery; but I say unto you, whosoever shall see a Woman to lust after her, he hath already committed adultery in his heart.

How

Q. How prove you covetous desires to be great sins?

A. Out of 1 Tim. 6. 9. They that will be made rich, fall into temptations, and the snare of the Devil, and many desires unprofitable and hurtful, which drown Men in destruction and perdition.

Q. Is there any sins in those motions of concupiscence, which we feel and suffer against our Wills?

A. There is, not for nothing is sin which is not voluntarily and deliberate.

Q. What think you now of this second Table of the Law? is there any thing that savours of impossibility?

A. No certainly, for there is nothing commanded us, which the very Law of Nature, and right Reason doth not dictate to us; and therefore ought to be observed and done, although it were not commanded us.

Q. Is there any thing but what every Man expects and desires to have done to himself by others?

A. There is not, therefore we must do the same to others, according to that, All things whatsoever you will that Men

134 *The Church Precepts*

do unto you, do ye also to them; for this is the Law and the Prophets, Mat. 7. 12.

Q. Why do then Protestants pretend and teach, That the Commandments are impossible to be kept?

*A. Because they are not willing to oblige themselves to the observance of them, but had rather make God the author of sin, by commanding impossibilities, (a most high blasphemy) and justify their own iniquities by saying, *they cannot help it*, then humbly acknowledge and confess their sins, with purpose to amend, by an acceptance of the Law of God.*

CHAP.

CHAP. IX.

The Precepts of the Church expounded.

Q. **H**ow many are the Commandments of the Church?

A. There be six principal ones.

Q. What is the first?

A. To hear Mass on all Sundays and Holy days, if we have opportunity to do it, and there be no just cause to the contrary.

Q. Why on all Sundays?

A. In a Thanksgiving for the Benefits of the week past, as also to sanctifie the present day.

Q. For what other reason?

A. In memory that the same Christ, who is offer'd upon the Altar at Mass for our sins, was born, rose from the dead, and sent down the Holy Ghost on a Sunday.

Why

136 *The Church Precepts*

Q. Why all Holy days?

A. Either in memory of some special benefit, or else for a Commemoration of some peculiar Saint, so to move our selves to imitate his example.

Q. How prove you that the Church hath power to ordain and command Feasts?

A. First, by the example of the Church in the Apostles time, which ordained the Feast of Christ-Mass, in honour of the Nativity of Christ; Easter, in honour of his Resurrection; Whitsontide, in honour of the coming of the Holy Ghost in Tongues of fire.

Secondly, out of St. Clement, the Disciple of St. Peter, in his eighth Book of Apostolical Constitutions, where he witnesseth, That the Apostles gave order for the celebrating of St. Stephens and some other of their fellow Apostles days after their deaths.

Thirdly, out of 2 Thes. 3. 4. We have confidence of you in our Lord, (saith Saint Paul) that the things which we command, you both do and will do. And v. 14. If any obey not your word, do not ye company with him, that he may be confounded.

Fourth-

Fourthly, out of 1 *Thes.* 4. 8. where St. Paul (speaking of the Precepts he had given his Brethren) saith, *He that despiseth these things, despiseth not Man but God, who also hath given his Holy Spirit in us.* See what was said before in the third Commandment of God.

The second Precept of the Church expounded.

Q. What is the second Commandment of the Church?

A. To fast Lent, Vigils commanded, Ember days, and Fridays also, by Custom of England; with abstinence from flesh on Saturdays.

Q. Why Lent?

A. In imitation of Christ our Lord, who fasted forty days and forty nights, in the Desert, for our sins, without once eating or drinking.

Q. Can we fast in that manner?

A. We cannot; but we must do at least what we are able.

Q. How prove you fasting to be a pious practice?

A. By

A. By the example of Christ and his Saints, and out of St. Luke 2. 37. where we read, that Anna the Prophetess departed not from the Temple, serving day and night by fasting and prayer.

Q. How prove you fasting to be meritorious?

A. Out of St. Mat. 6. 16, 17, 18. And when you fast, be not sad, like the hypocrites, but anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father, which is in secret, and thy Father which seeth in secret will repay thee.

Q. How prove you abstinence from certain meats?

A. Because it was prescribed by an Angel to St. John, He shall be great before the Lord. Wine and Sider he shall not drink, St. Luke 1. 15. and in St. Mat. 3. 4. we read, That his meat was locusts and wild honey.

Q. For what is fasting available?

A. For the remission of sins, and appeasing the wrath of God, according to that, Be ye converted unto me in your robe heavy, in fasting, weeping, and mourning, Joel 2. 12.

To mortifie all the lustful desires of the flesh; and it hath special force against the Devil; *This kind of Devil* (saith our Lord) *can go out by nothing but by prayer and fasting*, St. Mark. 9. 29.

Q. *Why Vigils?*

A. To prepare our selves for a devout keeping the Feasts that follow.

Q. *Why Ember days?*

A. Because on those days, the Church giveth Holy Orders, and ordaineth Priests; and for that cause hath dedicated them to Publick prayer and fasting.

Q. *What ground have you for that?*

A. Out of Acts. 13. 2, 3. And as they (the Apostles) were ministring to our Lord, and fasting, the Holy Ghost said, *separate ye me Saul and Barnabas to the work whereto I have taken them; then with fasting and praying and imposing hands on them, they dismissed them.*

Q. *Why Fridays in England?*

A. In memory that Christ suffered for us upon a Friday, drinking Gall and vinegar on his Cross for our gluttonous excesses, but especially by custom which is as good as Law.

Q. *Why abstinence on Saturdays?*

I

A. To

140 *The Church Precepts*

A. To prepare our selves for a devout keeping of the Sunday, as also in honour of the blessed *Virgin Mary*, who stood firm in Faith on that day, the *Apostles* themselves wavering.

The third Precept of the Church expounded.

Q. **W**hat is the third Commandment of the Church?

A. To confess our sins at least once a year.

Q. Why was that commanded?

A. Because otherwise Libertines would not have done it once in many years.

The fourth Precept of the Church expounded.

Q. **W**hat is the fourth?

A. To receive the blessed Sacrament at least once a year, and that at Easter or thereabouts.

Q. Why at Easter?

A. Because Christ instituted the blessed Sacrament of the Eucharist at his last Supper the Thursday before Easter-day.

Q. Why

Q. Why is it said, Or thereabouts?

A. Because it will satisfie the Precept, if it be done at any time betwixt Palm Sunday and Low Sunday.

*The fifth Precept of the Church
expounded.*

Q. What is the fifth?

A. To pay Tithes to our Pastors.

Q. Why so?

A. Because they feed us spiritually, it is fit we should feed them corporally.

Q. How prove you that?

A. Out of Gal. 6. 6. Let him that is catechized in the word communicate to him that catechiseth him in all his goods, and Cor. 9. 13. They that serve the Altar participate with the Altar.

*The sixth Precept of the Church
expounded.*

Q. What is the sixth?

A. Not to celebrate marriages on times prohibited; that is, from the first Sunday of Advent, until Twelfth day be past, nor from Ash-wednesday till Low-Sunday be past.

142 *The Church Precepts*

Q. *Why so?*

A. Because those are times of special *pietie* and *pennance*, therefore not to be spent in *feasting* and *carnal pleasures*.

Q. *What sin is it to break any of these Church Commandments?*

A. Mortal sin of disobedience, according to that *He that will not hear the Church, let him be unto thee as a Heathen and Pagan*, S. Mat. 18. 17.

CHAP. X.

The Councils of Christ and his Church expounded.

Q. **H**ow many Councils be there?

A. There be three principal ones.

Q. *What is the first of them?*

A. *Voluntarie povertie*, which is a willing leaving all things to follow Christ.

Q. *How prove you that to be a work of perfection?*

A. Out of St. Mat. 19. 21. *If thou wilt be perfect, go and sell the things which thou hast and give to the poor, and thou shalt have, treasure in Heaven, and come and follow me.*

Q. *How*

Q. *How prove you this to be meritorious?*

A. Out of the same chap. v. 27, 28, 29. when St. Peter had asked Christ saying, Behold we have forsaken all things and followed thee, what therefore shall we have; our Lord answered him, Every one that hath left his house or his lands, or his Brethren, or his Sisters for my sake, shall receive a hundred fold, and possess everlasting life.

The second Council.

Q. **W** *Hat is the second Council?*

A. Perpetual Chastitie, which is a voluntary abstaining from Marriage, and of all carnal pleasures, for the love of God.

Q. *Is this also a work of Perfection?*

A. It is; for Christ himself was born of a Virgin, and counselled virginitie, though he commanded it not.

Q. *How prove you that?*

A. Out of St. Matth. 19. 12. There be Eunuchs (saith he) which have gelded themselves for the Kingdom of heaven, he that can take, let him take.

144 The Counsels of the

Q. How prove you, that Virginity is a more perfect state than Marriage, or that it is lawful to vow Virginity?

A. Out of 1 Cor. 7. 37. 31. He that hath determined in his heart, being settled not having any necessity, but having power of his own will to keep his Virgin, doth well; therefore he that joyneth his Virgin in Marriage doth well; but he that joyneth her not, doth better.

Q. What other proof have you?

A. Out of 1 Tim. 5. 5. But she that is a Widow indeed, (that is a vowed Widow) and desolate, let her hope in God, and continue in prayer and observations day and night. And v. 11. 12. But the younger Widows avoid; for they, when they shall be wanton in Christ, will marry, having damnation, because they have made void their first Faith, that is, their vow of Chastity, according to the fourth Council of Carthage, Canon 104. and all the Fathers on this place.

A. Jovinian, an old condemned Heretick, according to St. Augustine in his book of Heresies. Her. 82. and in his 2 book of Retractions, he calls him a Monger for it, and saith, the Church stoutly resisted him, Chap. 22.

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The third Council.

Q. **W**hat is the third Council?

A. Obedience, which is voluntary submission to anothers will, and in all that is not sin.

Q. *What warrant have you for that?*

A. First, the example of Christ himself, who was obedient to our Lady and S. Joseph; and he went down with them, and came to Nazareth, and was subject to them, St. Luke. 2. 51.

Secondly, Heb. 13. 17. Obey your Prelates, and be subject to them; for they watch, being to render an account for your Souls.

CHAP. XI.

Of the Sacraments in general.

Q. **H**ow many Sacraments be there?

A. Seven.

Q. *How call you them?*

A. Baptism, Confirmation, Eucharist, Penance, Extreame Unction, Holy Order, and Matrimony, See the Council of Trent. Sess. 7. Can. 1.

146 *Of the Sacraments.*

Q. How prove you that the necessitie of seven Sacraments, neither more nor less?

A. Out of the proportion which is betwixt spiritual and corporal life.

Q. In what consists that proportion?

A. In this: that as in corporal and natural life, there be seven principal or chief necessities: So are there likewise in spiritual, to which the seven Sacraments correspond.

Q. What is our first Corporal necessitie?

A. To be born into this World: To this Baptism corresponds, by which we are regenerate unto God, and born the heirs of God, and Coheirs of Christ.

Q. What is the second corporal necessitie?

A. To be confirmed in our strength and growth, without which we can never be made men, To this answers Confirmation, by which we are made strong and perfect Christians, able to profess our Faith before our Enemies.

Q. What is our third corporal necessitie?

A. That (being now made Man) we have a competence of daily food and sustenance. To which the B. Eucharist corresponds, by which our souls are fed

fed with Divine grace, as often as we worthilie receive it, or offer it with the Priest on the Altar.

Q. What is the fourth necessitie of the Bodie ?

A. That we have Physick when we are sick and wounded. To this the Sacrament of Pennance answers; by which our maladies and sores of sin are healed.

Q. What is our fifth necessitie of the Bodie ?

A. That we have Cordials and restoratives against the agonizing fits and pangs of death. To this corresponds Extream Unction, by which our Soul is strengthened in her last agonie against the violent onsets of the Devil.

Q. What is the sixth corporal necessitie ?

A. That we be governed by Laws and Magistrates; so to avoid injustice and confusion: To this Holy Order corresponds, by which we are provided of spiritual Magistrates to guide and govern us.

Q. What is the seventh corporal necessitie ?

A. That we be multiplied in a lawful manner. And to this Matrimonie cor-

148 *Of the Sacraments*

responds, by which we are not only multiplied in a natural, but in a holy and Sacramental way.

Q. What is a Sacrament in general?

A. It is a visible sign of invisible grace, divinely instituted by Christ, for our sanctification.

Q. How prove you, that Christ ordained them all?

A. Because it is not in the power of any pure creature, to give infallible vertue causing grace, to sensible and material things, such as the Sacraments are; according to the Council of Trent. Sess. 7. Can. 1.

Q. From what have the Sacraments their force and efficacy?

A. from the Blood and Passion of Christ, which they apply to our souls.

Q. How prove you that?

A. Rom. 6. 3. *Are you ignorant, (saith St. Paul) that we, who are baptized in Christ Jesus, in his death are baptized. And Rom. 5. 9. Much more therefore now being justified in his blood, shall we be saved from wrath in him.*

Q. For what end did Christ ordain the Sacrament?

A. To

A. To be external and visible marks and professions of his holy *Faith*, by which the faithful might be known from *Infidels* and *Hereticks*; and also to be effectual means of our salvation, and certain remedies against sin.

Q. *What things are essential to a Sacrament?*

A. Matter and Form.

Q. *Do all the seven Sacraments give grace?*

A. They do, according to the *Council of Trent. Sess. 7.*

Q. *What is Grace?*

A. It is a supernatural quality produced in our souls, and inherent in them, by which we are made the adopted Children of God, special partakers of the divine Nature, and like to God in some degree; as Iron is made like to fire by heat.

Q. *How many of the Sacraments give a Character?*

A. Three; *Baptism, Confirmation, and Holy Order.*

Q. *What is a Sacramental character?*

A. It is a *spiritual mark* in the soul whereby we are marked for Gods servants

150 *Of the Sacraments.*

vants, which can never be blotted out.

Q. In what manner doth the Sacraments give and cause Grace ?

A. Instrumentally only ; for God is always the principal cause thereof.

Q. Who is the ordinary Minister of a Sacrament ?

A. A Priest ; excepting Holy Order and Confirmation, which are reserved to Bishops only.

Q. Why did Christ tie the administration of the Sacraments to the Hierarchy and to Priests only ?

To give them super-eminent Power, Credit and Authoritie with the People.

Q. Was there any necessitie of that ?

A. Yes ; because, if the Clergy be not held in great reverence by the Laity, it cannot cause that effect in them for which it chiefly was ordained, to wit, credulity of things above nature, with a prompt obedience, to hazard lives and fortunes, when they shall see the Law of God requires it ; and if this be not done, Christ's law will not be kept, nor can salvation be had.

Q. Is the intention of the Minister to do what Christ ordained, a condition without

without which the Sacrament subsisteth not?

A. It is, as also the intention of the receiver, to receive what *Christ* ordained, if he be at years of understanding.

Q. Why say you, If he be at years of understanding.

A. Because, for Infants in the *Sacrament of Baptism*, the intention of the Church, and of their *Godfathers* and *Godmothers* sufficeth.

Baptism Expounded.

Q. Why is Baptism the first Sacrament?

A. Because, before it, a man is not capable of another.

Q. What is Baptism?

A. It is an exterior washing of the body, under a set form of words.

Q. What is the necessarie matter of Baptism?

A. Natural water only; for artificial water will not suffice.

Q. What is the form of it?

A. I baptize the N. N. in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What

Q. What if a man leave out the word (I baptize) or any of the three Persons ?

A. Then the Baptism Is invalid.

Q. Where did Christ express the form of Baptism, and give us a command to baptize ?

A. In St. Mat. 28. 19. Going therefore (saith he) teach ye all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. Can a man be saved without Baptism ?

A. He cannot, unless he have it either actual, or in desire, with contrition, or be baptized in his Blood, as the holy Innocents were, which suffered for Christ.

Q. How prove you that ?

A. Out of St. John 3. 5. Unless a man be born again of Water and the Spirit, he cannot enter into the Kingdom of God.

Q. Can no man but a Priest baptize ?

A. Yes, in case of necessity any Layman or Woman may do it, and not otherwise.

Q. What is a chief necessity ?

A. When a child is in danger of death, and a Priest cannot be had.

Q. What

Q. What are the effects of Baptism?

A. It makes us the children of God, and remits both original and actual sin, if he that is baptized be guilty of it.

Secondly, It infuseth justifying grace into the Soul, with habits of Faith, Hope, and Charity, and all supernatural gifts and virtues.

Q. How prove you that?

A. Out of Gal. 3. 27. As many of you as are baptized in Christ, have put on Christ.

Secondly, Out of 1 Cor. 6. 10. 11. where (speaking of Fornicators, Idolaters, Thieves, Adulterers, and Lyars, These things (saith St. Paul) ye were, but ye are washed, but ye are sanctified, but ye are justified in the Name of our Lord Jesus Christ, and in the Spirit of God.

Thirdly, Out of Tit, 3. 6, 7. He hath saved us by the Laver of Regeneration and Renovation of the Holy Ghost, whom he hath abundantly poured out upon us, by Jesus Christ our Saviour, that being justified by his Grace, we may be heirs according to the hope of life everlasting.

Q. What other effect hath Baptism?

A. It makes a spiritual mark or character

rafter in the Soul, which shall remain for ever, either to our great joy in Heaven, or our confusion in hell.

Q. What sin is it to baptize a man twice ?

A. A mortal sin of Sacrilege.

Q. How prove you that ?

A. Out of Heb. 6. 4, 5, 6. It is impossible for those that have been illuminated and made partakers of the Holy Ghost (to wit, by Baptism) and are sahn, &c. To be renewed again unto Penance, &c. (viz. by a second Baptism)

Q. What if a man die for the Faith before he can be baptized ?

A. He is a true Martyr, and baptized in his own blood.

Q. Why have we a Godfather, and a Godmother, in Baptism ?

A. That, if our Parents should neglect it, or be prevented with death, they may instruct us in the Faith of Christ, which obligation lies on them.

Q. How many Godfathers may we have ?

A. But one Godfather, and one Godmother since the Council of Trent.

Q. Why so few ?

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A. To prevent the two great extent of spiritual affinitie which is contracted between them and their God-child, and his father and mother, which is an impediment, not only making marriage unlawful, but also invalid, betwixt the parties.

Q. How can Infants be Christned which have no actual Faith?

A. In the Faith of the Church, and of their Godfathers and Godmothers.

Q. Why do we use so many Ceremonies in Baptism?

A. To stir up reverence to the Sacrament, and signifie its inward effects.

Q. What meaneth the Priests breathing on the childs face according to the use of some Rituals?

A. It signifies, that by Baptism the evil spirit is cast out, and the Spirit of God is given to him.

Q. Why is the Child signed on the breast and forehead with the sign of the Cross?

A. To signifie, that he is there made the servant of Christ crucified.

Q. Why is salt put in the childs mouth?

A. To signifie, that by Baptism he receives grace and gifts to preserve his
Soul

Soul from corruption of Sin; and to warn Christians that their actions and words ought to be seasoned with prudence and discretion, signified by Salt.

Q. Why doth the Priest lay spittle on his ears and nostrils?

A. Because Christ by so doing healed one that was both deaf and dumb; as also to signifie, that by Baptism his ears are opened to the word of *Faith*, and his Nostrils to the good odour of all Christian virtues.

Q. Why doth the Priest ask the child, if he renounce the Devil and his Poms?

A. To signifie, that he, who will be the child of God, cannot be the child of the Devil.

Q. What mean the several Anointings of the Child?

A. They signifie the interiour Anointing or Uction of Divine grace given to the soul in *Baptism*.

Q. What mean they in particular?

A. He is anointed on the Head, to signifie that by *Baptism* he is made partaker of the Kingly dignitie of *Christ*; on the shoulders, to signifie, he must bear his *Cross* courageously; on the Breast,

Breast, to signifie, that the Heart is there strengthened with Grace, to fight against the Devil.

Q. What signifies the white Chrysom given to the child?

A. The purity and innocency which he there receives.

Q. What signifies the hallowed light given to the child?

A. The light of Faith, and fire of Charity, with which his soul is indued by baptism.

Confirmation Expounded.

Q. What is the second Sacrament.

A. Confirmation.

Q. When did Christ ordain this Sacrament.

A. The time is not certain; but Divines most probably hold, it was instituted, at Christ's last Supper.

Q. What is the matter of this Sacrament.

A. Oile, mingled with Balm, blessed by a Bishop.

Q. What is the form of it.

A. *I sign thee with the sign of the Cross, I confirm thee with the Chrisme*
cf

of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What Scripture have you for this Sacrament.

A. First, 2 Cor. 1. 22. And he that confirmeth us, with you in Christ, and hath anointed us, God, who also hath sealed us, (with the spiritual Character) and given the pledge of the spirit in our hearts.

Secondly, Act. 8. 14, 15, 16. where when Philip the Deacon hath converted the City of Samaria to the Faith, the Apostles, who were at Jerusalem, sent two Bishops, St. Peter and St. John to confirm them, who when they were come (saith the Text) prayed for them that they might receive the Holy Ghost, for he was not yet come upon any of them, but they were only baptized in the name of our Lord Jesus; then did they impose their hands upon them, and they received the Holy Ghost.

Thirdly, Act. 19. 5, 6. Where we read that St. Paul baptized and confirmed about twelve of St. Johns Disciples; hearing these things they were baptized in the name of our Lord Jesus,
and

and when St Paul had imposed hands on them, the Holy Ghost came upon them.

Q. Why is Oyl used in the Sacrament.

A. To signifie that the principal and proper effect of it is to make us perfect Christians, and able to profess our faith before persecuting Tyrants.

Q. Why is Balm used in it.

A. To signifie the good odour of a Christian Name, according to that. We are a good odour of Christ to God. 2 Cor. 2. 15.

Q. In what appears the force of Confirmation.

A. In the undaunted Confidence and sufferings of the Apostles, Martyrs, and Saints, of God after they had received it.

Q. When are the Apostles confirmed?

A. On Whitunday in an extraordinary manner, the Holy Ghost descending upon them in Tongues of Fire.

Q. Doth Confirmation give a character.

A. It doth, according to 2 Cor. 1. 22. above-cited, where we read, who also has sealed us (that is, with a character.)

Q. Who is the minister of this Sacrament.

A. A

A. A Bishop only, as appears by Acts 8. above cited where two Bishops were sent unto Samaria to give it.

Q. Is there any necessity of this Sacrament.

A. There is a moral necessity of it, according to the Council of Laodicea Can. 48. Those that have been baptized must after Baptism receive the most holy Chrisme, and be made partakers of the heavenly Kingdom.

Q. What authority of Fathers and School-Divines have you for its necessity.

A. First, the authority of St. Thomas, who in the Sacrament of Confirmation, affirms, that it is a dangerous thing to die without it.

Secondly that of St. Jerome in his Epistle against the Luciferians, Dost thou not know also (saith he) that this is the custom of the Churches, that hands should be imposed on such as have been baptized, and so the Holy Ghost be invocated; Dost thou exact where it is written; in the Acts of the Apostles, and though there were no authority of Scripture for it, yet the consent of the whole World in this behalf would be equal

to a Precept, For many other things also, which are observed in the Churches by Tradition, do usurp unto themselves the authoritie of a written Law. You see he owns it to be commanded in the Scripture; and though it were not so, yet to be equal to a Precept, and have the authoritie of a written Law, because it is an Apostolical Tradition, that such as have been baptized, must also be confirmed.

Q. What authoritie of Popes have you for it.

A. First, that of St. Clement, Pope and Martyr, in his Epistle to *Julius*. All must make hast (mark the word must) without delay to be regenerated to God, and at length consigned (confirmed) by a Bishop; that is, to receive the seven-fold Grace of the Holy Ghost. His reason is first, Because the end of every ones life is uncertain. Secondly, Because otherwise he that is baptized cannot be a perfect Christian, nor have a seat among the perfect; if not by necessity, but by injury or by wit, he shall remain, and not have that Confirmation, which we have received from blessed Peter, and all the rest

rest of the Apostles have taught, our Lord commanding.

2. That of Pope Melciades, teaching, That Baptism and Confirmation can by no means be separated from one another, unless by death prevented, and that one of them cannot rightly be perfected without the other. And moreover, that as Confirmation is given by greater men, so it is to be held in greater veneration than Baptism. See Pope Urban de Consecr. Distinct. 4, & 5. cap. de his, &c.

Add to this, That without Confirmation (according to all the Fathers) we are not perfect Christians.

Q. What then would you think of those who for particular and private ends should sleight this Sacrament; and teach the Laity not to receive it, when they might conveniently have it?

A. Truly, I think they would slight the mission of the Holy Ghost, (for this Sacrament is a continuance of that mission unto us,) and would be great enemies of Christianitie.

Q. What sin is it not to receive it, when we may conveniently have it?

A. Mortal sin, if it be done out of contempt,

contempt, or any gross neglect, especially in a place of persecution, as *England* is.

Q. How prove you that ?

A. Because by so doing, we expose our selves to great danger of denying our Faith, against which danger it was peculiarly ordained by *Christ* our Lord.

Q. At what age is Confirmation now commonly received ?

A. At seven years old.

Q. Why no sooner ?

A. That so we may be able to prepare our selves for it, and remember that we have received it, for it cannot be twice given.

Q. Why is a little blow given on the cheek to him that is confirmed ?

A. To signifie, he is there made the soldier of *Christ*, and must be readie to suffer stripes and buffets for his sake.

Q. Must we have any Godfather in Confirmation ?

A. One only Godfather or Godmother.

Q. Must it be received fasting.

A. That is expedient, (for so the *Apostles* received it) but not necessarie.

The Eucharist Expounded.

Q. *What is the third Sacrament?*

A. The blessed *Eucharist*, or the Sacrament of the Body and Blood of Christ.

Q. *By what was the Sacrament prefigured in the Old Law?*

A. By the *Tree of Life*, the *Burning Bush*, *Melchisedecks Bread and Wine* the *Paschal Lamb*, the *Heavenly Manna*, and the *Ark of the League*.

Q. *Doth the blessed Eucharist excell all these in dignity?*

A. It doth as far as a substantial body excels a shadow.

Q. *What signifies the name Eucharist?*

A. It signifies *good grace*, or *thanksgiving*, because it contains the *Author and Fountain of Grace* and the greatest gift of God and Man.

Q. *When did Christ ordain the blessed Eucharist?*

A. At his last Supper.

Q. *Why so?*

A. To leave it to his Church, as the last and greatest part of his love.

What

Q. What is the blessed Eucharist?

A. It is the Body and Blood of *Jesus Christ*, true God, and true man, whole Christ, under the outward Forms of Bread and Wine.

Q. In what manner is Christ present under those Forms?

A. By the true and real presence of his Divine and Humane Nature, not figuratively only, as some would have it.

Q. How prove you that?

A. First, Out of *St. Mat. 26. 27, 28.* Christ at his last Supper took Bread, blessed it, brake it, and gave it to his Disciples, saying *Take ye and eat, this is my Body.* And he also blessed the Cup, saying, *This is my Blood of the New Testament, which shall be shed for many to the remission of sins.*

Secondly, Out of *St. Luke 22. 19, 20.* *This is my Body which is given for you; this is the Chalice of the New Testament, in my Blood, which shall be shed for you.*

Fourthly, *St. John 6. 52, 53, 54.* *The Bread I will give, is my flesh for the life of the world; my flesh is meat indeed, and my Blood is drink indeed, unless ye*

eat the flesh of the Son of Man, and drink his Blood, you shall have no life in you.

Fifthly, Out of 1 Cor. 11. 23. where St. Paul tells us, *He received from our Lord, (viz. By special Revelation) that at his last Supper he blessed Bread, saying, Take ye and eat, this is my Bodie, which shall be delivered for you; this Chalise is the New Testament of my Blood.*

Q. By what means is the Bodie and Blood of Christ made under the outward Forms of Bread and Wine?

A. By a real conversion or change of the whole substance of the Bread and Wine into the whole substance of the Bodie and Blood of Christ; which conversion is wrought by the most holy and powerful words of Consecration instituted by Christ, and spoken by the Priest, and is fitly called Transubstantiation, by the Council of Lateran and Trent, which signifies a passage or conversion of one whole substance into another.

Q. Is there any Scripture for Transubstantiation?

A. The word Transubstantiation is not

not found in Scripture, but for the thing signified by it, there are those places in Scripture which prove *Real presence*, because those words, *This is my Bodie*, spoken by *Christ*, after he had taken Bread into his hands and signifying that to be his Bodie, which before was Bread, cannot be true without the change of Bread into his Bodie, which change is (as I have said already) the thing signified or meant by *Transubstantiation*. Nor may the word be lawfully rejected, for not being found in Scripture, more than other words used by the Church to explicate Mysteries of Faith, as the word *Trinitie* or *Consubstantialitie* of God the Son with God the Father, which are not found in Scripture.

Q What is the White, which we see remaining after Consecration?

A. The outward *species* or accidents of Bread, under which the Bodie and blood of Christ is.

Q What mean you by those species or accidents?

A. The colour, savour, and quantitie of Bread.

Q. Is the Bodie of Christ hurt or broken when we divide or break the Sacrament?

A. It is not; for he is now immortal and impossible, he cannot die, nor suffer any more. Rom. 6. 9.

Q. What other reason have you?

A. Because Christ is whole in the whole Host, and whole in every particle thereof, if you divide or break it; seeing that wherever there would have been Bread before Consecration, there must needs be the whole Body and Blood of Christ, after Consecration.

Q. What example have you for that.

A. The soul of a Man, which is whole in the whole body, and whole in every part of the body; as learned Protestants neither do nor can deny.

Q. How can the same thing be in many several places at once.

A. By the omnipotent power of God, by which he himself is in all and every one of his Creatures, at the same instant.

Q. What example have you for that?

A. A word, which being one, yet is in many hundred of years at once.

Q. What other proof have you?

A. Our

A. Out of *Acts* 9. 4, 5. where we read, That *Christ*, who is always sitting at the right hand of the Father in Heaven (as we willingly admit with *Protestants*) appeared notwithstanding, and discoursed with *St. Paul* on Earth, saying, *Saul, Saul, Why dost thou persecute me.* And when *St. Paul* replied, *who art thou Lord.* He answered, *I am Jesus whom thou dost persecute.* Therefore he was then at two places at once.

Q. What is the necessary matter of the Eucharist.

A. Wheaten Bread, and Wine of the Grape.

Q. What is the essential form of it?

A. *This is my Bodie, this is my Blood.*

Q. Why is a little water mingled with the Wine in the Chalice.

A. To signifie the Blood and Water flowing from the side of *Christ*, as also the Union of the faithful with *Christ* by virtue of this Sacrament.

Q. What disposition is required in him, that receives the Eucharist.

A. That he hath first confessed his sins, and be in a state of grace.

Q. How prove you that?

A. Out of 1 Cor. 11. 28. Let a man prove himself, and so let him eat of this Bread, and drink of this Cup. For he that eateth and drinketh unworthilie, eateth and drinketh damnation to himself, not discerning the Bodie of our Lord.

Q. What are the effects of the Eucharist?

A. It replenisheth the Soul with grace, and nourisheth it in spiritual life: He that eateth of this Bread shall live for ever, St. John 6. 59.

Q. What other benefit have we by it.

A. It is a most moving and effectual commemoration of the Incarnation, Nativitie, Passion, Resurrection, and Ascension of Christ.

Q. How do you prove it lawfull for the Laitie to communicate under one kind onlie.

A. First, Because there is no command in Scripture for the Laitie to do it under both, though there be for Priests in those words, Drink ye all of this, St. Mat. 26. 27. which was spoken to the Apostles only and by them fulfilled; for it follows in Mark 14. 24.

And

And they all drank. 2. Out of St. John 6. 59. He that eateth of this Bread shall live for ever. Therefore one kind sufficeth. 3. Out of Acts 20. 7. where we read, That the faithful were assembled on the first of the Sabbath to break Bread, without any mention of the Cup; and the two Disciples in Emmaus knew Christ in the breaking of Bread, where the Cup is not mentioned. And St. Paul I Cor. 11. 17. saith, Therefore who ever shall eat this Bread, or drink the Chalice of our Lord unworthily, he shall be guiltie of the Bodie and Blood of our Lord.

Q. Is the most holy Eucharist or Mass, a Sacrifice.

A. It is the unbloodie sacrifice of the Bodie and Blood of Jesus Christ, which himself instituted at his last Supper.

Q. What is an exterior visible Sacrifice.

A. It is a sensible thing offered to God by a lawful Priest, in acknowledgment of Gods being the Author of life and death, either by some real change made in that thing, or by some other external note. Now because the
Eucharist

Eucharist, or Body and Blood of *Christ* under the forms of consecrated Bread and Wine, is not only a sign of grace sanctifying a mans soul, and thereby a Sacrament; but also a thing offered to God in the way I have now exprest, therefore it is properly and truly a sacrifice, and the obligation or action, whereby the Priest offers Christs Body in the way specified, is properly and truly a sacrificing action, and because it is done in an unbloody way, therefore it is an unbloody Sacrifice.

Q. What necessitie was there, that the Blessed Eucharist should be not only a Sacrament, but also a Sacrifice.

A. There was a two-fold necessitie of it, First, that it might be a sacred sign or publick practice of the invisible Sacrifice of our hearts to God, and a daily visible means of giving God supreme and soveraign honour, for Sacrifice is only due to God, all other exteriour honours being communicable to creatures. Secondly, that it might be a continual renewing of our love, peace, and societie, as well with God, as also among our selves, and an effectual

effectual commemoration of the Passion of our Lord.

Q. For what avails this Sacrifice?

A. It is *propitiatory* for the remission of our sins, *impetratory* for the obtaining all benefits a *peaceable offering* of *Thanksgiving* to our God, and sweet *Holocaust* of divine love.

Q. Why are Priests obliged to receive under both kinds?

A. Because they offer Sacrifice, and represent the Bloodie Sacrifice made upon the *Croß*, where the Blood was actually divided from the Bodie, and being offerers of the Sacrifice, are bound to receive also the Cup by Christs command expressed, *Matth. 26. 27. Drink ye all of this.*

Q. Is it divided so also in the Mass?

A. In the manner of doing or signifying, it is but not by any real separation or division of the one from the other.

Q. How explain you that?

A. Because the species of Bread, as also the words by which it is consecrated, signifie, and represent, as if the Bodie of Christ only were contained under it, whereas there is indeed whole

whole Christ, and the species of Wine; as likewise the words by which it is consecrated, signifie, and represent, as if there only were the Blood of Christ, although there be both Bodie and Blood whole Christ.

Q. Did the Laity ever communicate under both kinds?

A. They did sometimes in the *Primitive Church*, and may again, if *Holy Church* shall so appoint; but it is now prohibited by the *Church* to prevent the great danger in shedding the Cup; neither are the Laity in this defrauded of any thing; for they receive whole Christ under one kind, which is incomparably more than the *Pretended Reformers* have under both, who receive only a bit of Bakers Bread, with a poor sup of common Vintners Wine.

Penance Expounded.

Q. What is the fourth Sacrament?

A. Penance.

Q. What Warrant have you for doing acts of Penance?

A. First, Out of *Apoc. 2. 4.* That he, that loveth his first Charitie, therfore be
mindful

mindful from whence thou art faln, and do Penance.

Secondly, And Jesus began to preach, and say, do ye penance; for the Kingdom of God is at hand, Mat. 4. 17.

Q. When did Christ ordain this Sacrament?

A. When he breathed on his Disciples, saying. Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retained, St. John 20. 22, 23.

Q. What is the matter of this Sacrament?

A. The sins and confession of the Penitent.

Q. What is the form of it?

A. I absolve thee from thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What are the effects of it?

A. It reconciles us to God, and either restores or increaseth Grace.

Q. How prove you that?

A. Out of St. John 20. 23. above cited. And out of St. John 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, and cleanse

cleanse us from all iniquitie.

Q. How many parts hath the Sacrament of Penance?

A. It hath three parts; namely, Contrition, Confession, and Satisfaction.

Q. What is Contrition?

A. It is a hearty sorrow for our sins, proceeding immediately from the love of God, and joyned with a firm purpose of amendment.

Q. What is Attrition?

A. It is imperfect Contrition, arising from the consideration of the turpitude of sin, or fear of punishment; and if it contain a detestation of sin, and hope of pardon, it is so far from being itself wicked, that though alone it justifie not, yet it prepares the way to justification, and disposes towards obtaining Gods grace in this Sacrament.

Q. What if a dying man be in mortal sin, and cannot have a Priest?

A. Then nothing but contrition will suffice, it being impossible to be saved, without the love of God.

Q. What is a firm purpose of amendment?

A. It is a resolution not only to

than sin, but also the occasion of it.

Q. How long hath Confession been in use and practice?

A. Ever since the Apostles time, according to St. James 5. 16. Confess therefore your sins to one another, and pray for one another that you may be saved. And Acts. 19. 18. Many of them that believed, came, confessing and declaring their deeds.

Q. What is Confession?

A. It is a Sacramental opening our sins to a Priest, to obtain absolution.

Q. Is there any special good or comfort to man from Confession?

A. Very great, because as to a mind laden with secret griefs, the best of comforts is to disclose her Case to some faithful friend. So to a soul laden with secret sins, one of the greatest comforts and best remedies possible, is, to have selected Persons ordained for that end by Christ himself, men of singular Pietie and Learning, and not questionable by any Law, of what they are to hear in Confession, to whom she may confess her sins, with an assurance both of comfort, correction, and di-

rection for the amendment of her faults.

Q. What are the necessary conditions of a good Confession ?

A. That it be short, diligent, humble, confounding, sincere, and entire.

Q. How short ?

A. By avoiding superfluous words and circumstances.

Q. How diligent ?

A. By using a competent time and care in the examen of our conscience.

Q. How humble ?

A. By making our Confession with humble hearts.

Q. How confounding ?

A. By stirring up confusion for our sins.

Q. How sincere ?

A. By confessing our sins plainly without seeking to lessen or excuse them.

Q. How entire ?

A. By confessing not only in what things we have sinned mortally, but also how often as near as we are able to remember.

Q. What if a man do knowingly leave

out

out any one mortal sin in his confession for fear or shame?

A. He makes his whole confession void, and commits a great Sacrilege by lying to the Holy Ghost, and abusing the Sacrament.

Q. How prove you that?

A. By the example of *Ananias* and his wife *Saphira*, who were struck dead at the feet of St. Peter, for daring to lie to the Holy Ghost. Act. 5. 5. 10.

Q. Is he that hath so done bound to confess all again?

A. Yes, all that are mortal, together with that which he left out.

Q. What is satisfaction?

A. It is (speaking of it as part of this Sacrament,) the *Sacramental penance*, enjoined us by the Priest at Confession; besides which, we may also satisfy for our sins by our own voluntary prayers, fasting, or other good works of sufferings.

Q. For what do we satisfy by that Penance?

A. For such temporal punishments as remain due sometimes to our sins, after they are forgiven us.

Q. How do you prove that Priests have power to impose Penance?

A. Out of 1 Cor. 5. 3. where St. Paul excommunicated the incestuous Corinthian; I (saith he) absent in body but present in spirit have already judged him that hath so done, &c. To deliver such a one to Satan for the destruction of the flesh, that the soul may be saved. v. 5.

Q. How prove you, that temporal punishments may remain due to our sins after the sins themselves be forgiven us?

A. First, because Adam after his sin was forgiven him, was notwithstanding cast out of Paradise for ever, and his whole posteritie made subject unto death and many miseries, in punishment of that sin, Gen. 3. 24.

Secondly, because David after his sin of Adultery was forgiven him, was temporally punished for it with the death of his Child; Our Lord (saith Nathan) hath taken away thy sin, nevertheles thy son shall die, 2 King 12, 13, 14.

Thirdly, because whom our Lord loveth, he chastiseth, Heb. 12. 6.

Q. By

Q. By what other means are those temporal punishments released?

A. By Indulgences.

Q. What is an Indulgence?

A. Not a pardon for sins to come, or leave to commit sin, (as Protestants do falsely and slanderously teach) but a releasing only of such temporal punishments as remain due to those sins, which have already been forgiven us by Penance and Confession.

Q. How doth an Indulgence release those punishments?

A. By the superabundant merits of Christ and his Saints, which it applies to our souls, by the special grant of the Church.

Q. When did Christ give his Church power to grant Indulgences?

A. When he said to St. Peter, to thee will I give the Keys of the Kingdom of Heaven, whatsoever thou shalt bind on Earth, it shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven, St. Mat. 16. 19.

Q. How prove you that the Apostles did ever use this power?

182 *Extreme Unction*

A. Out of 2 Cor. 2. 10. where St. Paul remitted part of the *Corinthians* penance, To him that is such a one (saith he) this rebuke sufficeth, &c. whom you have pardoned any thing, I also pardon.

Q. What is required for the gaining of an Indulgence?

A. That we perform the works enjoined us, and that the last part of them be done in a state of Grace.

Q. What are those works?

A. Fasting, Prayer, and Alms-deeds.

Extreme Unction expounded.

Q. **W**hat is the fifth Sacrament?

A. *Extreme Unction.*

Q. When did Christ institute that?

A. The time is uncertain: some think it was instituted at his last Supper, others that it was done betwixt his Resurrection and Ascension.

Q. By whom was this Sacrament promulgated?

A. By St. James. 5. 13, 14, 15. Is any man sick among you, let him bring in the Priests of the Church, and let them pray over him, anointing him with Oyl in the name of our Lord, and the prayer
of

of Faith shall save the sick man, and our Lord will lift him up, and if he be in sin, his sins shall be forgiven him.

Q. Who is capable of this Sacrament ?

A. Every true and faithful Christian who is in mortal danger of death by sickness, excepting Infants, Fools, and such as are always mad.

Q. What is the matter of it ?

A. Oyl blessed by a Bishop.

Q. What is the form of it ?

A. By his anointing and his own most pious mercy, O Lord pardon thee whatsoever thou hast sinned by thy seeing, &c. And so of all the other senses, repeating the same words.

Q. What are the effects of extreme Unction ?

A. It comforts the soul in her last agony against despair, it remits venial sins and relicks of sin, and restores corporal health if it be expedient.

Q. How prove you that ?

A. Out of St. Mark. 6. 13. where we read, That the Apostles anointed with Oyl many sick, and healed them, which anointing is insinuated by many to have a previous sign of extreme Unction

Unction, and consequently of its effects.

Q. Why then do so few recover after it?

A. Either because the recovery of the bodie is not expedient for the soul, or because the sick deferred the Sacrament too long, as too many do, or for other indispositions in the receiver or giver of it.

Holy Order expounded.

Q. What is the sixth Sacrament?

A. Holy Order.

Q. To whom doth this appertain?

A. To the Rulers and Ministers of the Church, as Bishops, Priests, Deacons, and Sub-deacons.

Q. What other proof have you for Bishops, Priests and Deacons?

A. For Bishops, and Deacons, out of *Phil. 1. 1.* To all the Saints at *Phillippi*, (saith *St. Paul*) with the Bishops and Deacons. And for Priests, Out of *St. James* above-cited. Is any man sick among you, let him bring in the Priests of the Church, &c.

Q. Where did Christ ordain this Sacrament?

A. At his last Supper, when he made

made his Apostles Priests, saying, *This is my bodie which is given for you, do ye this for a commemoration of me, Luke 22.*

19.

Q. What did Christ then give them power to do?

A. To offer the unbloodie Sacrifice of his own Body and Blood, which he himself had there ordained, and offered under the outward forms of Bread and Wine.

Q. Why did he say, do ye this for a commemoration of me?

A. Because the unbloodie Sacrifice of the Mass is a commemoration or memorial of the Bloodie Sacrifice made on the Cross; nay more, it is a renovation of it in an unbloodie way.

Q. What are the effects of Holy Order?

A. It gives spiritual power to ordain Priests, to consecrate the body and blood of Christ, to administer the Sacrament, serve the Altar, and to preach.

Q. What else?

A. It gives also a special Grace for the well doing of the foresaid office.

Q. How prove you that?

A. Out of 1 Tim. 4. 14. Neglect not

the grace which is in thee by prophesie, with the imposition of the hands of Priesthood.

Q. What is the proper Office of a Bishop?

A. To give Holy Orders, and Confirmation, to Preach and Govern the Church.

Q. How prove you that?

A. To confirm, out of *Acts*. 8. above cited, where we read two Bishops were sent to confirm the Samaritans.

Q. How prove you that Bishops are of Divine Right, and have Authoritie from God to rule the Church.

A. Out of *Acts*. 20. 28. Take heed unto your selves, and to the whole flock wherein the Holy Ghost hath made you Bishops to rule the Church of God.

Q. How prove you that Bishops only can ordain Priests?

A. Out of *Titus*. 1. 5. For this cause left I thee in Crete, that thou shouldest reform the things that are wanting, and ordain Priests by Cities, (he was a Bishop.)

Q. What sin is it therefore to oppose Hierarchy and Episcopacy, either in the

the whole Church, or in particular Churches for private ends ?

A. It is a sin of Rebellion and High-treason against the peace and safety of Christs spiritual Common-wealth the Church.

Q. How declare you that ?

A. Because no law can subsist without guards and lookers to it ; since therefore Christ hath ordained Bishops to be the Guards and Teachers of his Law , they who strike at Bishops, strike also at the whole law of Christ, and safety of the People.

Q. Why is it requisite that Bishops and Pastors should have such great Revenues ?

A. Because they bear a considerable Charge and Office in the Commonwealth, therefore they ought to have a competence for the performance of it. Secondly, that they may give the Laity an example of the true use of riches. And lastly, that it may breed a due respect both of their persons and callings in such as they are set to govern, who cannot always judge of their internal qualities.

Q. What is the Office of a Priest ?

A. To

A. To offer Sacrifice, and administer the rest of the Sacraments, excepting Holy Order and Confirmation.

Q. *How prove you a Sacrifice in the new Law?*

A. First, because there is a Priesthood as you have heard, and an Altar according to that, *We have an Altar, (saith St. Paul) whereof they have no power to eat, who serve in the Tabernacle, Heb. 13. 10.*

Secondly, out of *Mal. 1. 11.* where he foretold the Sacrifice in the new Law, saying; *From the rising of the Sun even to the going down, great is my name amongst the Gentiles, and in every place there is sacrificing, and there is offered to my Name a clean oblation, saith the Lord of Hosts.*

Thirdly, out of *St. Luke 22. 19, 20.* where Christ (who is High Priest for ever according to the order of *Melchisedech*) offered the Sacrifice of his own Body and Blood under the forms of bread & wine, saying, *this is my body which is given for you, (it is given for us you hear at his last Supper) that is the Chalice the New Testament in my Blood, which Chalice (according to the Greek Text) is shed for you.* Q. Is

Expounded.

Q. Is it lawful for Priests to marry?

A. It is not; there being a Precept of the Church against it, descending to us by Tradition from the Apostles; neither did any of the Apostles ever accompany with their Wives, after their calling to the Apostleship. And a Vow of perpetual chastitie being annexed to Holy Orders in the Latin or Western Church.

Q. Why is it requisite, that Priests should live chaste and unmarried?

A. Because of all pleasures, the carnal most affects sensible nature, causing the greatest extremity in man, and is the greatest binder of man to earthly things; wherefore it is an employment little be- seeming those, who are obliged by their very calling to draw the people from this clod of earth, and elevate their hearts to heavenly things.

Q. What are the lesser Orders of the Church?

A. Acolyte, Lecter, Exorcist, and Porter, according to the fourth Council of Carthage, Can. 6.

Q. Is it lawful for women to preach, or to be Priests?

A. It

A. It is not ; according to 1 Cor. 14. 34. *Let women hold their peace in Churches, it is not permitted for them to speak ; but to be subject as the Law saith.*

Q. *Is it lawful for any man to usurp and take upon him Priestly power, without the Ordination of the Church ?*

A. It is not ; according to Heb. 5. 1, 4. *For every High Priest taken from among men, is appointed for men, &c. that he may offer gifts and Sacrifices for sins ; Neither doth any man take the honour to himself, but he that is called of God, as was Aaron.*

Q. *What other proof have you ?*

A. Out of St. John 10. 1. *Amen, I say unto you, he that entreth not by the door (Holy Order) into the fold of the sheep, but climbs up another way, is a thief, and a Robber.*

Q. *What if any man pretend an extraordinary calling ?*

A. He must prove it by miracles, or else be esteemed an Impostor.

Q. *What examples have you against the usurpation of Priestly power ?*

A. That

A. That of King *Ozias*, who was presently struck by God with a Leprosie in his Fore-head for usurping the Priestly Office of offering or burning Incense in the Temple, 2 Paral. 16. 19.

Q. What besides?

A. The example of *Core*, *Dathan*; and *Abiron*, who for usurping the Office of Priests (though they were themselves true Believers) were swallowed up a live by the earth. Numb. 16. 32. and 250 others, who were offering Incense with them, were consumed with fire from Heaven, v. 35. with fourteen thousand and seven hundred more which were also burnt with fire from Heaven, for only siding with them, v. 49.

Matrimony expounded.

Q. What is the seventh Sacrament?

A. *Matrimony.*

Q. Where was Matrimony first ordained?

A. In *Paradice* by Almighty God, when he gave *Eve* a wife to *Adam*,
who

who presently said, *Wherefore a man shall leave his Father, and his Mother, and shall cleave unto his wife, and they shall be two in one flesh*, Gen. 2. 22, 24.

Q. Where was it made a Sacrament of the new Law?

A. Where and when Christ instituted this Sacrament is uncertain; some think it done, or at least insinuated at the Wedding in Cana in Galilee, where Christ was present, and wrought his first miracle, by turning Water into Wine, St. John. 2. Others, more probably, say it was done, when Christ declared the indissolubilitie of marriage, saying, Therefore, now they are not two, but one flesh; that therefore which God hath joined together, let no man separate, Matth. 19. 6.

Q. Why was it requisite that Marriage should be made a Sacrament?

A. Because it is a Contract whereon depends the chief happiness of a married life; as being ordained for the restraint of sinful concupiscence, of good of posteritie, the well-ordering our Domestical affairs, and the educa-

ducation of our children in the fear and service of God, and therefore ought to be ranked in the highest order of those actions, which Christ hath sanctified for the use of man.

Q. How prove you Marriage to be a Sacrament?

A. Because as you have heard, it is a conjunction made and sanctified by God himself, and not to be dissolved by any power of mans.

Q. What other proof have you?

A. Out of Ephes. 5. 1, 32. *They shall be two in one flesh; this is a great Sacrament; but I speak in Christ. and in the Church.*

Q. What is the matter of this Sacrament?

A. The mutual consent of the parties, and delivery of their bodies to one another.

Q. What is the form of it?

A. The words or signs which signify the said present content, and delivery of their bodies.

Q. What are the effects of Matrimony?

A. it gives special grace to the married couple, to love and bear one

with another, as also to bring up their children in the fear of God.

Q. What is the principal end of Marriage?

A. To beget Children, and bring them up in the service of God ; and the next to this, is, That man may have a remedy against concupiscence, and a helper in the way of Salvation.

Q. How great is the tie of Marriage?

A. So great, that it can never be dissolved but by death, as you have heard out of St. *Mat.* 19.

Q. What are the obligations of man and wife?

A. To love, honour, and comfort one another.

Q. What besides?

A. Husbands are obliged to cherish and comfort their Wives : Wives to be subject, obey, and fear their Husbands.

Q. How prove you that?

A. Out of Col. 3. 18, 19. *Women be subject to your own Husbands, as it becometh in our Lord. Men love your Wives, and be not bitter towards them. And out of Ephes. 5. 22, 23. Let Women be subject*

subject to their husbands, as to the Lord, because the man is the head of the woman, as Christ is the Head of the Church v. 24. But as the Church is subject to Christ, so also woman to their husbands in all things. And again; Vers. 33. Let each man love his wife as himself, and let the wife fear her husband.

Q. What else?

A. To render mutually the Marriage debt, according to that, Let the Husband render his debt unto his Wife, and the Wife also in like manner to her Husband, The woman now hath not power of her own body, but the Husband, and in like manner the man hath not power of his own body, but the woman, 1 Cor. 7. 3. 4.

Q. Is it lawful for children to marry without the consent of their Parents?

A. It is not; neither is it lawful for Parents to force them to marry against their wills.

Q. Why are many so unhappy in their Marriages?

Because they never consulted with God about them, nor sought to have his blessing in them.

Q. For

Q. For what other reason?

A. Because they were lewd before Marriage, or Married for lust or wealth and not for the right end of Marriage.

Q. What meaneth the blessings of the Priests given in Marriage?

A. It is to beg all blessings of God for the new married couple.

Q. Why is the Ring put on the fourth finger?

A. Because that is called the Heart finger, and hath (they say,) a vein in it, which reacheth to the heart; so to signifie the hearty and constant love which ought to be betwixt man and wife.

Q. What signifies the Ring it self?

A. It is a Symbol of perfection and eternitie, being equal in all parts, and Spherical in figure, without beginning or end; to intimate the perfect and perpetual love of man and wife.

Q. What are the best means to obtain good children?

A. Fasting, Prayer, and Almes-deeds, for so St. *Joachim* and *Anne* obtained the B. Virgin *Mary*, and so the B. Virgin became the mother of God.

Q. What

Q. What obligation have Parents to their Children?

A. To instruct them in the faith of Christ, to give them good example, to feed and nourish, to provide for them in Marriage, and to correct their faults.

Q. What are the chief and most common impediments of Marriage?

A. Collateral Consanguinity and Affinitie to the fourth degree, inclusively; and in the right line all degrees are prohibited by the Law of Nature, indispensable.

Q. Can the Church dispense in these collateral degrees?

A. She can; excepting only the first collateral degree of consanguinitie, to wit, betwixt Brother and Sister.

Q. How prove you that?

A. First, out of Gen. 29. where we read; that Jacob having first married *Lea*, took also *Rachel* her sister to wife, without scruple or reproof; which was the first collateral degree of Affinitie.

Secondly, out of Gen. 11. where *Abraham* took to wife *Sarah*, his Brother

198 *The Cardinal Vertues*

ther Aarons daughter, which is the second collateral degree of consanguinitie.

CHAP. XII.

The Cardinal Vertues expounded.

Q. **H**ow many Cardinal Vertues are there?

A. There be four, Prudence, Justice, Fortitude, and Temperance.

Q. Why are these called Cardinal Vertues?

A. Because they are Fountains, and as it were the hinges of all good works.

Q. What is Prudence?

A. It is a vertue which makes us wary in all our actions, that we may neither deceive others, nor be deceived our selves, or which (according to the rule of honesty) prescribes us what is to be desired, and what to be avoided.

Q. How prove you that?

A. Out of Eccles. 3. 32. A wise heart that hath understanding, will keep it self from all sin, and in the works of justice it shall have success.

Q. What is Justice?

A. It is a vertue which gives every man

man his own according to that. *Render to all men their due, to whom tribute tribute ; to whom custom , custom ; to whom fear , fear ; to whom honour , honour ; Rom, 13. 7.*

Q What is Temperance ?

A. It is a vertue which moderates our appetites and desires , that they be according to reason and not inordinate ; He that is abstinent (saith the Wise man) shall exercise life , Eccles, 37.

Q What is Fortitude ?

A. It is a vertue , by which the labours and dangers even of death it self, that are opposite unto Vertue , are courageously undertaken and patiently sustained : The wicked flieth (saith Solomon) when no man pursueth , but the just man as a confident Lyon shall be without fear , Prov. 28. the 1. And in St. Pet, 3. 14. we read , The fear of them fear ye not , and be not troubled , but sanctifie our Lord Christ in your hearts.

Q Is it necessary for a Christian to be exercised in these vertues ?

A. It is ; for we must not only decline from evil , but do good , Psal. 36. 27. in the Protestant Bible. Psal. 37.

200 *The gift of the Holy Ghost.*

CHAP XIII.

*The gift of the Holy Ghost
Expounded.*

Q. *How many be the gifts of the Holy Ghost?*

A. *Seven, Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the fear of our Lord.*

Q. *What is Wisdom?*

A. *It is a gift of God, which teacheth us to direct our whole lives and actions to his honour, and the salvation of our souls.*

Q. *What is Understanding?*

A. *It is a gift of God, by which we are enabled to penetrate the high mysteries of our Faith.*

Q. *What is Counsel?*

A. *It is the gift of God, by which we discover the frauds and deceits of the Devil, and are not cheated with them.*

Q. *What is Fortitude?*

A. *It is a gift of God, whereby we are enabled to undergo and despise all dangers for his sake.*

Q. *What*

Q. What is Knowledge?

A. It is a gift of God, by which we know and understand the will of God.

Q. What is Piety?

A. It is the gift of God, which makes us devout and zealous in his service.

Q. What is the fear of the Lord?

A. It is the gift of God which curbs our rashness, withholds us from sin, and makes us obedient to Gods Law.

CHAP. XIV.

The twelve Fruits of the Holy Ghost Expounded.

Q. How many be the Fruits of the Holy Ghost?

A. There be twelve, as you may see, Gal. 5.

Q. What is the first?

A. Charity, whose nature and effects you know already.

Q. What is the second?

A. Joy, by which we are enabled to serve God with cheerful hearts.

Q. What is the third?

A. Peace, which keeps us unmoved in our minds amidst the storms and tempests

202 *The fruits of the Holy Ghost.*

tempests of the World.

Q. What is the fourth.

A. Patience, which inables us to suffer all adversities for the love of God.

Q. What is the fifth?

A. Longanimity, which is an untired confidence of mind, in expecting the good things of the life to come.

Q. What is the sixth?

A. Goodness, which makes us hurt no man, and do good to all.

Q. What is the seventh?

A. Benignity, which causeth an affable sweetness in our manners and conversation.

Q. What is the eighth?

A. Mildness, which allayes in us all the motions of passion and anger.

Q. What is the ninth?

A. Fidelity, which makes us punctual observers of our Covenants and Promises.

Q. What is the tenth?

A. Modesty, which observes a fitting mean in all outward actions.

Q. What is the eleventh?

A. Continency, which makes us not only

only abstemious in meat and drink,
but in all other sensible delights.

Q. What is the twelfth?

*A. Chastity, which keeps a pure soul
in a pure body.*

Q. Who are they that have these fruits?

*A. The Children of God only; for
whosoever are led by the spirit of God, they
are the Sons of God. Rom. 8. 14.*

CHAP. XV.

*The works of Mercy (corporal and spiri-
tual) expounded.*

*Q. How many are the works of Mercy
Corporal?*

*A. Seven. 1. To feed the hungry. 2.
To give drink to the thirsty. 3. To cloath the
naked. 4. To harbour the harbourless. 5. To
visit the sick. 6. To visit the imprisoned.
And 7. To bury the dead.*

*Q. How prove you that these works are
meritorious of a reward?*

*A. Because Christ hath promised the
Kingdom of Heaven, as the reward of
them. Come, O ye blessed of my Father
(saith he) and possess ye the Kingdom. &c.
for I was hungry and ye gave me to eat, &c.
Mat. 25. 35, 36.*

Q. When

Q. When are we said to feed and cloath Christ?

A. As often as we feed and cloath the poor; what ye have done (saith he) to one of my little ones, that ye have done unto me, v. 40.

Q. Is the reward of these works a reward of Justice?

A. It is, according to 2 Tim. 4. 7, 8. I have fought a good fight (saith St. Paul) there is a crown of Justice laid up for me, which our Lord will render to me at that day, as a just Judge.

Q. What other proof have you?

A. Out of Heb. 6. 10. For God is not unjust that he should forget the work and love, which you have shewed in his Name, who have ministred unto the Saints and do Minister.

Q. How many be the works of mercy Spiritual?

A. Seven also; 1. To give Counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To forgive offences. 6. To bear patiently the troublesome. 7. To pray for the quick and dead.

Q. How prove you your prayer for the dead?

A. First

A. First out of the places above, and after cited for purgatory. Secondly, out of 1 John 5. 16. *He that knoweth his brother to sin a sin not unto death, let him ask, and life shall be given him, not sinning to death (i by final impenitence)* therefore it is lawful to pray for all such as die penitent, and confessing their sins. And in 2 Mac. 12. we read. *It is a wholesome and holy cogitation to pray for the dead, that they may be loosed from their sins.*

Q. *How shew you these works to be meritorious?*

A. Out of Dan. 12. 2. *They who instruct others in Justice shall shine as Stars for all eternity.*

CHAP. XVI.

The Eight Beatitudes.

Q. *What are the Eight Beatitudes?*

W The sum of them is 1. *Poverty of Spirit.* 2. *Meekness.* 3. *Mourning.* 4. *To hunger and thirst after Justice.* 5. *Mercifulness.* 6. *Cleanness of heart.* 7. *To be Peace-makers.* 8. *To suffer persecution for Justice sake.* See St. Mat. 5.

Whence

206 *The eight Beatitudes*

Q. Whence ariseth the necessity of suffering persecution?

A. Because all that will live piously in Jesus Christ shall suffer persecution. 2 Tim. 3. 12.

CHAP. XVII.

The kinds of sin explicated.

Q. Why is it necessary for a Christian to know the natures and kinds of sin?

A. That so he may detest and avoid them.

Q. How many kinds of sin be there?

A. Two: Namely, Original and Actual.

Q. What is Original?

A. It is a portion of Original Justice, which we inherit from our first parent Adam, being all by course of nature conceived and born in that privation, or Original sin.

Q. How prove you that?

A. Out of Rom. 5. 12. Therefore as by one man sin entred into the World, and by sin death, and so unto all men death did pass, in whom all have sinned.

What

Q. What are the effects of Original sin?

A. Concupiscence, Ignorance, evil Inclination, Pronsess to sin, Sickness and Death.

Q. How is Original sin taken away?

A. By holy Baptism.

Q. Whither go Infants that die without Baptism?

A. To the upper part of Hell, where they endure the pain of loss though not of sense, and shall never see the face of God.

Q. How prove you that?

A. Out of St. John 3. 5. Unless a man be born again of water and the spirit, he cannot enter into the Kingdom of God.

Q. What is actual sin?

A. It is a thought, word, or deed, contrary to the law of God.

Q. What is the sin of Omission?

A. To omit any thing willingly, which is commanded by God, or by his Church.

Q. Why is actual sin so called?

A. Because the material part of it is commonly some voluntary act of ours.

Q. Is

Q. Is all sin voluntary and deliberate.

A. It is, because (speaking of Actual sin) no man sinneth in doing that which is not in his power to avoid.

Q. What other proof have you?

A. Because the whole Gospel of Christ is nothing else, but an Exhortation to do good, and avoid evil, then which nothing were more vain, if it be not in the free election and power of man, as assisted by Gods grace to do or not to do such things.

Q. What Scripture have you for that?

A. First, out of Gen. 4. 7. If thou doest well, shalt thou not receive gain; but if thou doest ill, shall not thy sin be forthwith present at the door; but the desire thereof shall be under thee, and thou shalt have dominion over it.

Secondly, out of Deut. 30. 19, 20. I call to witness this Day Heaven and Earth, that I have proposed to thee life and death, blessing and cursing, choose therefore life, that thou mayst live.

Thirdly, out of 1 Cor. 7. 37. He that hath determined in his heart being settled, not having necessitie, but having the power of his own will, and hath judged

judged in his heart to keep his Virgin, doth well; (you see man hath power of his own will;) and in Phil. 4. 13. I can do all things (saith St. Paul) in him that strengtheneth me.

Q. Doth not the efficacy of Gods grace binder and hurt the freedom of our will.

A. No, it perfects it; according to 1 Cor. 15. 10, 11. I have laboured more abundantly (saith St. Paul) then all they, yet not I, but the grace of God with me. You hear the grace of God did not hinder, but perfect his Working.

Q. How is actual sin divided.

A. Into mortal and venial.

Q. What is mortal sin.

A. Any great offence against the charity of God, or our neighbour, and is so called, because it kills the soul, and robs it of the spiritual Life of Grace.

Q. What is venial sin.

A. A small and very pardonable offence against God or our Neighbour.

Q. How prove you that some sins are mortal?

A. First, out of Rom. 6. 23. For the

the stipend of sin is death, And v. 21. What fruit therefore had you then in those things for which ye are now ashamed; For the end of them is death.

Secondly, Out of *Wisd. 6. 14. For man by malice killeth his own soul. And out of Ezek. 18. 4. The soul that sinneth the same shall die.*

Q. How prove you that some sins are venial?

A. First out of 1 St. John 1. 8. where speaking of such as walk in the light, and are cleansed from all mortal sin by the Blood of Christ, he adds, If we will say we have no sin, we seduce our selves, and the truth is not in us.

Secondly. *In many things we all offend, St. Jam. 3. 2. And in Prov. 14. 26. The just man falleth seven times. Not mortally, for then he were no longer just therefore venially.*

Thirdly, Out of *St. Mat. 12. 36. But I say unto you, every idle word which men shall speak, they shall render an account for at the day of judgment. Now, God forbid, every idle word should be a mortal sin.*

Q. What are the effects of venial sin?

A. It

A. It doth not rob the soul of life, as mortal doth, but only weakneth the fervor of Charity, and by degrees disposeth unto mortal.

Q. Why are we bound to shun not only mortal but venial sins?

A. Because he that contemneth small things, shall fall by little and little, Eccles. 19.1.

Q. What other proof have you?

A. Because no polluted thing shall enter into the Heavenly Jerusalem, Apoc. 21. 27, be it polluted with mortal or venial sin.

Q. How shall we be able to know when any sin is mortal, and when but venial?

A. Because to any mortal sin, it is required, both that it be deliberate and perfectly voluntary; and that it be in a matter of weight against the Law of God, one or both of which conditions is always wanting in a venial sin.

Q. How is mortal sin remitted?

A. By hearty penance and contrition.

Q. How is venial sin remitted?

M

A. By

A. By all the Sacraments, by holy Water, devout Prayer, and the like.

Q. Whether go such as die in mortal sin?

A. To Hell for all eternity, as you have heard in the Creed.

Q. Whither go such as die in venial sin, or not having fully satisfied for the temporal punishments due to their mortal sins, which are forgiven them?

A. To Purgatory, till they have made full satisfaction for them, and then to Heaven.

Q. How prove you, that there is a Purgatory or penal place, where souls are purged after death?

A. Out of 1 St. Pet. 3. 18, 19, 20. Christ being dead for our sins came in spirit, and preached to them also that were in prison, which had been incredulous in the days of Noah, when the Ark was a building.

Q. What other proof have you?

A. Out of 1 Cor. 3. 13, 14, 15. The work of every man shall be manifest, for the day of our Lord will declare it, because it shall be revealed in fire, and the work of every one of what kind it is.

fire shall try, if a mans work abide (as theirs doth who deserve no Purgatory) he shall receive a reward. If any mans work burn (as theirs doth who go to Purgatory) he shall suffer detriment, but himself shall be saved, yet so as by fire.

Q. What besides?

A. Out of St. Matth. 5. 26, 27. Be thou at agreement with thy adversary betimes, whilst thou art in the way with him, (that is, in this life) lest perhaps the adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison (Purgatory) Amen I say unto thee, thou shalt not go out from thence, till thou repay the last farthing.

Q. What other yet?

A. Out of St. Mat. 12. 32. Some sins shall neither be forgiven in this World, nor in the World to come: therefore there is a place of purging and pardoning sins after this life.

Q. How is a man made guilty or said to cooperate to other mens sins?

A. As often as he is an effectual cause of sin in others by any of these

214 *The seven deadly sins*

nine means : 1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise or flattery. 6. By silence. 7. By connivance. 8. By participation, or 9. By defence of the ill done.

CHAP. XVIII.

The seven deadly Sins expounded.

Q. **H**ow call you the seven deadly or capital Sins ?

A. Pride, Covetousness, Lechery, Anger, Gluttony, Envy, and Sloth.

Q. What is Pride ?

A. It is an inordinate desire of our own excellency or esteem.

Q. Why is Pride called a capital Sin ?

A. Because it is the head or fountain of many other sins.

Q. What for example ?

A. Vain glory, Boasting, Hypocrisie, Ambition, Arrogancy, Presumption, and contempt of others.

Q. What is vain glory ?

A. An inordinate desire of humane praise.

Q. What is Boasting ?

A. A foolish cracking of our selves

Q. What

Q. What is Hypocrisie ?

A. A counteifeiting of more pietie and vertue than we have.

Q. What is Ambition ?

A. An inordinate desire of honour.

Q. What is Arrogancy ?

A. A high contempt of others, joynd with insolency and rashness.

Q. What is Presumption ?

A. An attempting of things above our strength.

Q. What is Contempt of others ?

A. A disdainful preferring our selves before others.

Q. What other Daughters hath Pride ?

A. Pertinacy, Discord, Disobedience, and Ingratitude.

Q. What is Pertinacy ?

A. A willful sticking to our own opinions, contrary to the judgment of our betters.

Q. What is Discord ?

A. A wrangling in words with such as we ought to assent and yield unto.

Q. What is Disobedience ?

A. A refractoriness to Parents and Superiours.

Q. What is Ingratitude ?

216 *The seven deadly sins*

A. A forgetting or neglecting of benefits.

Q. *How prove you Pride to be a mortal sin?*

A. Because we read, *That God resists the proud, and gives his grace to the humble, 1 St. Pet. 5. 5. And pride is odious before God and Men, Eccl. 10. 7.*

Q. *What are the remedies of Pride?*

A. To remember that holy Lesson of Christ, *Learn of me, because I am meek and humble of heart, Mat. 11. 29.* And to consider that we are sinful dust, and shall return again to dust; and that whatsoever good we have or do, is the meer gift of God.

Q. *What is the Vertue opposite to Pride?*

A. Humility, which teacheth us a lowly conceit of our selves. *He that humbleth himself shall be exalted, St. Mat. 23. 12.*

Covetousness Expounded.

Q. **W** *hat is Covetousness?*

A. An inordinate desire of riches.

Q. *When is Covetousness a mortal sin?*

When

A. When either we desire unjustly that which is another mans of some considerable value, or else refuse to give of that which is our own to such as are in any extreame or moral necessity.

Q. How prove you the first part?

A. Out of Tim. 6. 9. Unprofitable and hurtful desires drown men into destruction and perdition; for the root of all evils is covetousness.

Q. How prove you the latter part?

A. Out of 1 St. John 3. 17. He that hath the substance of this world, and shall see his brother in necessity, and shall shut his bowels from him; how doth the charity of God abide in him?

Q. What other proof have you for Almes?

A. Out of St. Luke. 11. 41. But yet that which remains give almes, and behold all things are clean unto you. And out of Dan. 4. 24. Redeem thy sins with almes, and thy iniquitie with the mercies of the poor.

Q. What are the Daughters of Covetousness?

A. Hardness of heart, unmercifulness to the poor, Unquiet Solitude, neglect of heavenly things, and confidence in things of this world.

Q. What else?

A. Usury, Fraud, Rapine, Theft &c.

Q. What are the remedies of Covetousness?

A. To consider, that it is a kind of Idlatry, according to Coloss. 3. 5. And that it is harder for a rich man to enter Heaven, then for a Camel to pass through the eye of a Needle, St. Mat. 19. 24.

Q. What are the vertues opposite to Covetousness?

A. Liberality, which makes a man give freely to the poor. And Justice, which renders to all men that which is theirs. It is a more blessed thing to give (saith our Lord) then to take. Acts 20. 35. And in 2 Cor. 9. 6. St. Paul saith, He that soweth sparingly, sparingly also shall reap, but he that soweth in blessing, of blessings also shall be reap, for God loves a chearful giver.

Lechery expounded.

Q. What is Lechery?

A. An inordinate desire of carnal sin, or delights of the flesh.

Q. How prove you the gravitie of this Sin?

A. Because the whole world was once drowned, and the Cities of Sodom and Gomorrah were burnt with fire from heaven for it, Gen. 7. 21. and 19. 24.

Q. What other proof have you?

A. Out of Rom. 8. 13. For if you live according to the flesh, you shall die, but if by the spirit you mortifie the deeds of the flesh, you shall live.

Q. What are the degrees of Lust?

A. Thought, Delight, Consent, and Act.

Q. What are the Daughters of Lust?

A. Fornication, Whoredom, Adultery, voluntarie Pollution, Unchast sights and touches, Wanton kisses and speeches.

Q. How prove you voluntarie pollution to be a mortal sin?

A. Out of Gen. 38. 9. where we read that Onan was struck dead by God in

the place, for shedding the seed of nature out of the due use of marriage to hinder generation which fact the holy text calls a *detestable thing*. Him also who was elder Brother to the said *Onan*, was slain by God, as we read in the same Chap. v. 7. And it is generally thought by Expositors, that his sudden death was in punishment for the like sin of pollution.

Q. *Why are lustful kisses and touches mortal sins?*

A. Because they vehemently dispose to fornication and pollution.

Q. *Is kissing by way of civility, when we meet a stranger, any sin?*

A. No it is not.

Q. *What are the remedies of Lust?*

A. To consider the beastliness of it, and that by it we make our bodies which are the members of Christ, To be the members of an harlot, 1 Cor. 6. v. 15.

Q. *What else?*

A. To consider that God and his Angels are eye-witnesses of it, how private soever it may seem.

Q. *What is the vertue opposite to Lechery?*

A. Chastity,

A. Chastity, which makes us abstain from carnal pleasures. Let us behave our selves (saith St. Paul) as the Ministers of God in much patience, in watching, in fasting, in chastity, 2 Cor. 6. 6.

Q. How prove you the greatnes of this Vertue ?

A. Out of Apoc. 14. 4. These are they who were not defiled with women, for they are Virgins ; these follow the Lamb whithersoever he shall go.

Envy Expounded.

Q. **W**hat is Envy ?

A. It is sadness or repining at anothers good, in as much as it seems to lessen our own excellency.

Q. How prove you Envy to be mortal sin ?

A. Because, by the Devils envy, death entred into the world, and envy was the cause of all sin, Wisd. 3. 24.

Q. What are the Daughters of Envy ?

A. Hatred, Detraction, Rash judgment, Strife, Reproach, Contempt, and Rejoycing at anothers evil.

Q. What are the remedies of Envy ?

A. To consider that it robs us of Charitie, and deforms us to the likeness of the Devil.

What

Q. What is the vertue opposite to Envy?

A. Brotherly love, which is the chiefeſt badge of Chriſtianitie. In this men ſhall know that you are my Diſciples, if you love one another, St. Joh. 13.35.

Gluttony Expounded.

Q. **W**hat is Gluttony?

A. An inordinate exceſs, or deſire of exceſs in meat or drink.

Q. How prove you that to be a mortal Sin?

A. Out of 1 Cor. 6. 10. Drunkards ſhall not poſſeſs the Kingdom of God. And St. Luk. 21. 34. Take heed to your ſelves, leaſt your hearts be overcharged with ſurfeiting and drunkenneſs.

Q. What are the Daughters of Gluttonie?

A. Babling, Scurrilitie, Spewing, Stinking of drink, and dulneſs of ſoul and bodie.

Q. What are the remedies of it?

A. To conſider the abſtinence of Chriſt and his Saints, and that Gluttons are enemies to the Croſs of Chriſt, whoſe end is deſtruction, Phil. 3. 19.

Anger Expounded.

Q. **W**hat is Anger ?

A. An inordinate desire of revenge.

Q. How prove you Anger to be mortal ?

A. Out of St. Mat. 5. 22. Whosoever shall be angry with his brother, shall be guiltie of judgment, &c. And whosoever shall say, thou fool, shall be guiltie of Hell-fire.

Q. What are the Daughters of Anger ?

A. Hatred, Swelling, Fury, Clamour, Threats, Contumely, Cursing, Blasphemie and Murder.

Q. What are the remedies of Anger ?

A. To remember that Holy Lesson of Christ, Luke 21. 19. In your patience you shall possess your souls. And that of St. Paul, Be gentle one to another, pardoning one another, as also God in Christ hath pardoned you, Ephes. 4. 32.

Q. What is the vertue opposite to Anger ?

A. Patience, which suppresseth in us all passion and desire of revenge.

Q. How prove you the necessitie and force of patience ?

A. Out

A. Out of Heb. 10. 36. *Patience is necessary for you, that doing the will of God you may partake of the promise.*

Sloth Expounded.

Q. **W**hat is Sloth?

A. A Laziness of mind, neglecting to begin to prosecute good things.

Q. How prove you Sloth to be a deadly sin?

A. Out of Apoc. 3. 16. *Because thou art neither cold nor hot, but lukewarm, I will begin to cast thee out of my mouth.*

Q. What other proof have you?

A. Out of St. Mat. 25. 30. *And the unprofitable servant cast ye forth into exterior darknes.*

Q. When is Sloth mortal?

A. As often as by it we break any Commandment of God or his Church.

Q. What are the Daughters of Sloth?

A. *Tepiditie, Pusillanimitie, Indevotion, Weariness of life, Aversion from spiritual things, and distrust of Gods mercy.*

Q. What are the remedies of Sloth?

A. To remember that of *Jeremiah*

48.10. Cursed be he that doth the work of our Lord fraudulently. And to consider with what diligence men do worldly businesses.

Q. What is the Vertue opposite to Sloth?

A. Diligence, which makes us careful and zealous in performing our duties both to God and Man. Take heed, watch and pray, for you know not when the time is; St. Mat.

13.33. Strive to enter by the narrow gate, for many I say to you, shall seek to enter and shall not be able, St. Luke 13.24.

CHAP. XIX.

*The sins against the Holy Ghost
Expounded.*

Q. How many are the sins against the Holy Ghost?

A. Six, Despair of Salvation, Presumption of Gods mercy, to impugn the known truth, envy at anothers known good, obstinacy in sin, and final impenitence?

Q. What is Despair of Salvation?

A. It is a diffidence in the mercies and power of God, as also in the merits

226 *Sins against the Holy Ghost*

rites of Jesus Christ, as if they were not of force enough to save us. This was the Sin of *Cain*, when he said, *My Sin is greater than I can deserve pardon*, Gen. 4. 13. And of *Judas*, when casting down the *Silver Pieces* in the Temple, he went and hanged himself, St. Mat. 27. 4. 5.

Q. What is presumption of Gods mercy?

A. A foolish confidence of Salvation without good life, or any care to keep the Commandments; such as they have, who will be saved by Faith only without good works.

Q. What is it to impugn the known truth?

A. To argue obstinately against known points of Faith, or to pervert the way of our Lord by forging lies and slanders, as Hereticks do, when they teach the ignorant People that Catholicks worship Images as Gods, and give Angels and Saints the honour which is due to God; or that the Pope for a little money gives us pardons to commit what sins we please: Then all which greater fallhoods cannot be invented.

Q. What

Q. What is Envy at anothers spiritual good?

A. A sadness or repining at anothers growth in vertue and perfection, such as Sectaries seem to have when they scoff and are troubled at the frequent *Fasts, Prayers, Feasts, Pilgrimages, Almshouses, Vows and Religious Orders* of the *Catholick Church*, calling them *Superstitious and Fooleries*, because they have not in their Churches any such practises of *Pietie*.

Q. What is obstinacy in Sin?

A. A wilful persisting in wickedness, and running on from sin to sin, after sufficient instruction and admonition.

Q. How shew you gravity of this sin?

A. Out of *Heb. 10. 26.* *If we Sin willingly after the knowledge of the truth received, now there is not left an Host for Sins, but a certain terrible expectation of judgment.*

Q. What other proof have you?

A. Out of *2 St. Pet. 2. 21.* *It was better for them not to know the way of justice, then after the knowledge to turn back from that holy Commandment which was given them.*

Q. What

228 *Sins against the Holy Ghost*

Q. What is final impenitence ?

A. To die without either confession or contrition for our sins, as those do of whom it is said, with a hard neck, and with uncircumcised ears, you have always resisted the Holy Ghost, Acts 7. 51. And in the person of whom Job speaks, saying, Depart thou from us, and we will not have the knowledge of thy way, Job. 21. 24.

Q. Why is it that these sins shall never be forgiven, either in this world, nor in the world to come ?

A. Not because there is not power in God, or in the Sacraments to remit them, if we confess them and be sorry for them, excepting only final impenitence, of which we read, There is a sin to death, for that I say not that any man ask, 1 St. Jo. 5. 16. but because men very seldom do hearty penance for them.

Q. How prove you that ?

A. Out of 1 St. Jo. 1. 19. If we confess our sins, he is faithful and just to forgive our sins, and cleanse us from all iniquity.

CHAP. XX.

*The Sins that cry to Heaven for vengeance
Expounded.*

Q. **H**ow many such Sins are there?

A. Four.

Q. What is the first of them?

A. Wilful Murder, which is voluntary and unjust taking away anothers life.

Q. How shew you the gravity of this Sin?

A. Out of Gen. 4. 10. where it is said to Cain, *what hast thou done? The voice of the Blood of thy Brother crieth to me from the Earth; Now therefore shalt thou be cursed upon the Earth. And St. Mat. 26. 52. All that take the sword shall perish with the sword.*

Q. What is the second?

A. Sin of Sodom, or Carnal sin against nature, which is a voluntary shedding of the seed of nature out of the due use of Marriage, or lust with an undue sex or kind.

Q. What have you against this?

A. Out of Gen, 19. 13. where we read of the Sodomites, and their sin, we will

230 *The sins for vengeance*

will destroy this place, because the cry of them hath encreased before our Lord, who hath sent us to destroy them, (And they were burnt with fire from Heaven.)

Q. What is the third ?

A. Oppression of the poor, which is a cruel Tyrannical and unjust dealing with inferiours.

Q. What have you against that ?

A. Out of Exod. 22. 21. Ye shall not hurt the Widow and the Fatherless: If you do hurt them, they will cry unto me, and I will hear their cry, and my fury shall take indignation, and I will strike you with the sword. And out of Esa. 10. 1, 2. Woe to them that take unjust laws, that they might oppress the poor in judgment, and do violence to the cause of the humble of my People.

Q. What is the fourth ?

A. To defraud workmen of their wages, which is to lessen, or detain it from them.

Q. What have you against it ?

A. Out of Eccl. 34. 27. He that sheddeth blood, and he that defraudeth the hired Man, are Brethren. And out of St. James 5. 4. Behold the hire of the workmen

workmen that have reaped your fields, which is defrauded by you, crieth, and their cry hath entred into the ears of the Lord God of Sabbath.

CHAP. XXI.

The four last things expounded.

Q. **W**hat are the four last things?
A. Death, Judgment, Hell, and Heaven.

Q. What understand you by Death?

A. That we are all mortal, & shall once die; how soon, we are uncertain, and therefore must be always prepared for it.

Q. How prove you that?

A. Out of Heb. 9. 27. It is decreed for all men once to die. And St. Mat. 25. 13. Watch ye therefore, because ye know not the day nor the hour.

Q. What is the best preparative for death?

A. A godly life, and to be often doing Penance for our Sins, and saying with St. Paul, I desire to be dissolved, and to be with Christ Phil. 1. 23.

Q. What else?

A. To

232 *The four last things.*

A. To remember often that of *St. Mat.* 16. 25. *He that will save his life shall lose it, and he that shall lose his life for me shall find it.*

Q. What understand you by Judgment?

A. I understand, that (besides the general judgment at the last day) our Souls as soon as we are dead shall receive their particular judgment at the Tribunal of Christ, according to that; *Blessed are the dead that die in the Lord, from henceforth now, saith the spirit, they rest from their labours, for their works follow them, Apoc.* 14. 13.

Q. What is the best preparative for this Judgment?

A. To remember often that of *Heb.* 10. 31. *It is a terrible thing to fall into the hands of the living God.* And that of *1 Cor.* 11. 31. *For if we did judge our selves we should not be judged.*

Q. What understand you by Hell?

A. That such as die in mortal Sin, and the disfavour of God, shall be tormented there both day and night for ever and ever, *Apoc.* 20. 10. *There shall be weeping, howling, and gnashing of teeth, the worm of conscience shall always gnaw them,*

them, and the fire that torments them shall never be extinguished, St. Mark. c. 8. 44. 43.

Q. What understand you by Heaven?

A. That the elect and faithful Servants of God shall for ever reign with him in his Kingdom, where he hath such delights and comforts for them, as neither eye hath seen, or ear hath heard, neither hath it ascended into the heart of man, 1 Cor. 2. 9.

Q. How prove you that?

A. Out of St. Mat. 7. 21. He that doth the will of my Father that is in heaven, shall enter into the Kingdom of heaven.

Q. What utility is there in the frequent memory of these things?

A. Very great, according to that, In thy works remember thy last things, and thou shalt never Sin, Eccles. 7. 40. which God of his great mercy give us grace to do. Amen.

CHAP. XXII.

The Substance or Essence, and Ceremonies of the Mass Expounded.

Q. **W**hat is the Substance or Essence of the Mass?

A. It is the unbloodie sacrificing of Christs bodie and blood under the forms of Bread and Wine. The word Mass, used in English, being derived from *Missa* in Latine, and the word *Missa* though it may have other derivations, may be well taken from the Hebrew word *Missach*, which signifies a free voluntarie Offering.

Q. Who instituted the substance or essence of the Mass?

A. Our Saviour Christ at his last Supper, when he consecrated (i) converted the substance of Bread and Wine into his own true Bodie and Blood, and gave the same to his Disciples under the outward forms of Bread and Wine, commanding them to do what he had done in commemoration of him, St. Luke 22, 19.

Q. Who ordained the Ceremonies of the Mass?

A. The

A. The Church directed by the Holy Ghost.

Q. *For what end did she ordain them?*

A. To stir up devotion in the People, and reverence to the sacred mysteries.

Q. *For what other end?*

A. To instruct the ignorant in spiritual and high things, by sensible and material signs, and by the glorie of the *Militant*, to make them apprehend something of the glorie of the *Triumphant* Church.

Q. *What warrant hath the Church to ordain Ceremonies?*

A. The authoritie of God himself in the old Law, commanding many and most stately Ceremonies in things belonging to his service. See the whole Book of *Leviticus*.

Q. *What besides?*

A. The example of Christ in the new Law, using dirt and spittle to cure the blind, the deaf, and dumb. He prostrated himself at his Prayer in the garden three times. He lifted up his eyes to Heaven and groaned, when he

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was

was raising *Lazarus* from the dead, which were all Ceremonies.

Q. Did he use any Ceremonies at his last Supper, where he ordained the Sacrifice of the Mass?

A. He did; for he washed the feet of his Disciples, he blessed the Bread and the Cup, and exhorted the Communicants.

Q. What signifies the several Ornaments of the Priest?

A. 1. The *Amis*, or Linnen Veil which he first puts on, represents the Veil with which the Jewes covered the face of Christ, when they buffeted him in the house of *Caiaphas*, and bad him Prophecy, *who it was that stroke him*;

2. The *Albe*, signifies the white Garment, which *Herod* put on him, to intimate that he was a Fool.

3. The *Girdle*, signifies the Cord that bound him in the Garden.

4. The *Maniple*, the Cord which bound him to the Pillar.

5. The *Stole*, the Cord by which they led him to be crucified.

6. The Priests upper Vestment repre-

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sents both the seamless Coat of Christ, and also the purple Garment, with which they cloathed him in derision in the house of *Pilate*.

7. The *Altar*, represents the Cross, on which he offered himself unto the Father.

8. The *Chalice*, the Sepulcher or Grave of Christ.

9. The *Paten*, the Stone which was rolled to the door of the Sepulcher.

10. The *Altar-cloathes*, with the corporal and *Pal*; the Linnen in which the dead body of Christ was throwed and buried. Finally the *Candles* on the *Altar* put us in mind of that light, which Christ brought unto the world by his Passion, as also of his immortal and ever-shining Divinity.

Q. What meaneth the Priests coming back three steps from the Altar, and humbling himself before he begins?

A. It signifies the prostrating of Christ in the Garden, when he began his Passion.

Q. Why doth the Priest bow himself again at the Confiteor?

A. To move the People to humilia-

tion ; and to signifie that by the Merits and Passion of Christ (which they are there to commemorate) Salvation may be had, if it be sought with a contrite and humble heart.

Q. Why doth he beat his brest at Mea Culpa ?

A. To teach the people to return unto the heart ; and signifie that all sin is from the heart, and ought to be ascribed to the heart with hearty sorrow.

Q. Why doth the Priest ascending to the Altar, kiss it in the middle ?

A. Because the Altar signifies the Church, composed of divers people, as of divers living stones, which Christ kissed in the middle, by giving a holy kiss of peace and unitie, both to the Jewes and Gentiles.

Q. What signifies the Introite ?

A. It is, as it were the entrance into the Office, or that which the Priest saith first after his coming to the Altar, and signifies the desires and groanings of the ancient Fathers, longing for the coming of Christ.

Q. Why

Q. Why is the Introite repeated twice?

A. To signifie the frequent repetition of their desires and supplications.

Q. Why do we add unto the Introite, Gloria patri, &c. Glory be to the Father, &c. Amen.

A. To render thanks to the most blessed Trinitie for our Redemption, accomplished by the Cross.

Q. What means the Kyrie Eleison?

A. It signifies, *Lord have mercy on us.* And is repeated thrice in honour of the *Father*, thrice in honour of the *Son*, and thrice in honour of the *Holy Ghost*.

Q. Why so often?

A. To signifie our great necessitie, and earnest desire to find mercy.

Q. What signifies the Gloria in Excelsis?

A. It signifies, *Glorie be to God on high*; and is the Song which the Angels sung at the birth of Christ; used in this place to signifie, that the mercy which we beg was brought us by the Birth, and Death of Christ.

Q. What means the Oremus?

A. It signifies, *Let us pray*; and is

the Priests address to the People, by which he invites them to joyn with him both in his prayer and intention.

Q. What means the Collect?

A. It is the Priests Prayer, and is called a Collect, because it collects and gathers together the supplications of the multitude, speaking them all with one voice: And also because it is a Collection, or sum of the *Epistle* and *Gospel*; for the most part of the year, especially of all the Sundays.

Q. Why doth the Clerk say Amen?

A. He doth it in the name of the people, to signifie, that all concur with the Priest in his Petitions, or Prayer.

Q. What meaneth the Dominus Vobiscum?

A. It signifies, *Our Lord be with you*, and is used to beg Gods presence, and Assistance to the People in the performance of that work.

Q. Why is it answered, Et cum spiritu tuo: And with thy spirit.

A. To signifie, that the People with one consent to beg the like for him.

Q. Why are all the Prayers ended with Per dominum nostrum Jesum Christum

Ec.

Ec. Through our Lord Jesus Christ, &c.

A. To signifie, that whatsoever we beg of God the Father, we must beg it in the name of Jesus Christ, by whom he hath given us all things.

Q. What means the Epistle?

A. It signifies the Old Law; as also the Preaching of the Prophets and Apostles, out of whom it is commonly taken, and it is read before the Gospel, to intimate that the Old Law being able to bring nothing to perfection, it was necessary the New should succeed it.

Q. What means the Gradual?

A. It signifies the Penance Preached by St. John Baptist, and that we cannot attain the salvation of Christ, but by the holy degrees of Penance.

Q. What means the Hallalujah?

A. It is the voice of men rejoycing, and aspiring to the joys of Heaven.

Q. Why is the Hallalujah repeated so often at the Feast of Easter?

A. Because that is the joyful solemnity of our Saviour's Resurrection.

Q. Why betwixt Septuagesima and Easter,

Easter, is the Tract read in the place of the Gradual?

A. Because it is a time of Penance, and Mourning; and therefore the Tract is read, with a mournful and slow voice, to signifie the miseries and banishment of this life.

Q. What is the Tract?

A. Two or three Versicles betwixt the Epistle and the Gospel, sung with a slow long protracted tone.

Q. Why do we rise up at the reading of the Gospel?

A. To signifie our readines to go, and do, whither, and whatsoever it commands us.

Q. What means the Gospel?

A. It signifies the preaching of Christ; and is the happy Embassy, or Message of Christ unto the world.

Q. Why is the Gospel read at the North-end of the Altar?

A. To signifie, that by the preaching of the Gospel of Christ, the Kingdom of the Devil was overthrown.

Q. How prove you that?

A. Because the Devil hath chosen the North for the seat of his malice,

From

From the North shall all Evil be opened upon all the Inhabitants of the Land, Jer.

1. 14.

Q. Why doth the Priest before he begins the Gospel, salute the People with Dominus vobiscum?

A. To prepare them for a devout hearing of it, and to beg of our Lord to make them worthy Hearers of his word, which can save their Souls.

Q. Why then doth he say, Sequentia Sancti Evangelii, &c. The sequel of the Holy Gospel, &c.

A. To move attention, and signifie what part of the Gospel he then reads.

Q. Why doth the Clerk answer, Gloria tibi, Domine. Glorie be to thee, O Lord?

A. To give the glory of the Gospel to God, who hath of his meer mercy made us partakers of it.

Q. Why then doth the Priest sign the Book with the sign of the Cross?

A. To signifie, that the Doctrine there delivered, appertains to the Cross and Passion of Christ.

Q. Why after this do both the Priest and People Sign themselves with the Cross

Croß in three places?

A. They Sign themselves on their Foreheads, to signifie they are not, nor will be ashamed to profess Christ Crucified: On their Mouths, to signifie, they will be ready with their mouths, to confess unto Salvation: And on their Breast, to signifie, that with their hearts they believe unto Justice.

Q. Why at the end of the Gospel do they Sign their Breasts again with the Sign of the Croß?

A. That the Devil may not steal the seed of Gods word out of their hearts.

Q. What means the Creed?

A. It is a publick profession of our Faith, and the wholesome fruit of the preaching the Gospel.

Q. What means the first Offertory, where the Priest offers Bread and Wine mingled with water?

A. It signifies the freedom wherewith Christ offered himself in his whole life unto his Passion, and the desire he had to suffer for our sins.

Q. What signifies the mingling of Water with Wine?

A. It signifies the Blood and Water flowing

flowing from the side of Christ; as also the union of the faithful with Christ.

Q. Why then doth the Priest wash the ends of his Fingers?

A. To admonish both himself and the People, to wash away the unclean thoughts of their hearts; that so they may partake of that clean sacrifice, as also to signify, that the Priest is or ought to be clean from all mortal sin.

Q. Why then after some Silence, doth he begin the Preface with an elevated voice, saying, Per omnia secula seculorum?

A. To signify the triumphant entry of Christ into *Hierusalem*, after he had lain hid a little space; and therefore it is ended with *Osanna. Benedictus qui venit, &c.* which was the *Hebrew Childrens Song.*

Q. What else meaneth the Preface?

A. It is a preparation of the People, then for the approaching action of the sacrifice, and therefore the Priest saith, *Sursum corda, Lift up your hearts to God:* So to move them to lay aside all earthly cogitations, and to think only upon Heavenly things.

Why

Q. Why at those words, *Benedictus qui venit. Blessed is he that cometh in our Lords Name,* doth he sign himself with the sign of the Cross?

A. To signifie that the entry of Christ into Hierusalem, was not to a Kingdom of this world, but to a death upon the Cross.

Q. What is the Canon?

A. It is the most sacred essential, and substantial part of the Mass, not alterable in any tittle without publick authoritie.

Q. Why is the Canon read with a low voice?

A. To signifie the sadness of our Saviours Passion, which is there effectually represented.

Q. Why doth the Priest begin the Canon, bowing his head?

A. To signifie the Obedience of Christ unto his Father, in making himself a Sacrifice for sin.

Q. What meaneth the *Te igitur clementissime Pater, &c. Thee therefore O most clement Father, &c.*

A. It is an humble and devout supplication to God our Heavenly Father,

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made in the name of all the people ^{this} that he would vouchsafe to accept ^{him} and bless the Sacrifice, which we are offering unto him for the peace, unity and conservation of the whole Catholick Church; and likewise for the Pope, our Prelate, and all other the truly faithful.

Q. Why in the middle of this Prayer doth the Priest kiss the Altar, and sign the Host, and Chalice thrice with the sign of the Cross?

A. He kisseth the Altar, to shew the kiss of Peace which Christ gave us, by reconciling us to God in his own blood. He signeth the Host and the Chalice thrice, to signifie, that our Redemption made upon the Cross, was done by the consent of the whole Trinitie.

Q. What meaneth the Memento, domine, famulorum famularumque tuarum: Remember, O Lord, thy Servants, Men and Women, &c.

A. It is a commemoration of the living, in which the Priest remembers by name such as he intends chiefly to say Mass for, and then in general, all present, and all the Faithful, beseech-

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ing God, by vertue of that sacrifice, to
bless them, and be mercifully mindful of
them.

Q. What means the Communicants,
& memoriam venerantes, &c. Com-
municating, and worshipping the memorie?
&c.

A. It is an exercise of our Communion
with the Saints, in which having recount-
ed the names of the Blessed Virgin Mary,
and many other glorious Saints, he begs
of God by their merits and Intercessions,
to grant us the assistance of his protection
in all things.

Q. What signifies the Hanc igitur
Oblationem, This Offering therefore of
our servitude, &c. When the Priest
spreads his hands over the Host and Cha-
lice?

A. It is an earnest begging of God to
accept the sacrifice, that is presently to
be offered for the safetie and peace of the
whole Church, and salvation of all from
Eternal ruine.

Q. Why then doth he sign the Offerings
again five times?

A. To signifie the Mystery of those
Five days, which were betwixt our
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Saviours entring into *Hierusalem*, and his Passion.

Q. *What meaneth qui pridie quam pateretur, Who the day before he suffered?*
&c.

A. It is both a repetition and representation of what Christ did at his last Supper, where he took bread, blessed it, &c. and immediatly precedes the words of Consecration spoken by the Priest, by which he sacrificeth to God.

Q. *What are the words of Consecration?*

A. *This is my Bodie, This is the Cup of my Blood of the New and Eternal Testament, a Mysterie of Faith which shall be shed for you, and for many to the remission of Sins,*
Mat. 26, 27, 28.

Q. *What mean those words?*

A. They signifie according to the letter what they effect, and cause, *viz.* a change of the Bread and Wine into the Bodie and Blood of Christ; and in a Mysterie also they signifie unto us the Incarnation, Passion, Resurrection, and Ascension of Christ.

Q. *Why after Consecration of the Holy Host, doth the Priest kneel, and adore?*

A. He kneels, and adores to give Sovereign Honour to Christ and signifie the Real Presence of his Body and Blood in the Blessed Sacrament, which he then holds in his hand.

Q. *Why after Consecration of the Wine doth the Priest kneel, and adore, saying, Hæc quotiescunque feceritis, &c. That is, as often as ye shall do these things, ye shall do them in remembrance of me.* 1 Cor. 11. 25.

A. He kneels, and adores to give Sovereign Honour to Christ, and to signifie the real presence of Christs body and blood in the Chalice then on the Altar, and he speaks these words to signifie, that as often as we say, or hear Mass, and offer up this Sacrifice, we must do it, as Christ hath commanded us, in memory of his Passion, Resurrection, and Ascension: And therefore he goes on, beseeching God by all those Mysteries, to look propitiously upon our holy and immaculate Host, as he did upon the Sacrifices of *Abraham, Abel, Melchisedek*, and to replenish all that partake thereof with Heavenly Grace, and Benediction.

Q. Why after Consecration of each, doth the Priest Elevate, or lift up the consecrated Host and Chalice ?

A. That all the people may adore the Bodie and Blood of Christ ; as also to signifie , that for our sins his Bodie was lifted on the Cross, and his Blood shed.

Q. For what other end doth he Elevate the Host and Chalice ?

A. That he with the whole multitude may make Oblation of Christ's Bodie and Blood unto God, which after Consecration, is one of the most essential parts of the whole service of the Mass, and signifies that Oblation, wherewith Christ offered himself unto God upon the Altar of the Cross.

Q. Why then doth he again sign the Offerings Five times with the sign of the Cross ?

A. To signifie the five Wounds of Christ, which he represents to the Eternal Father for us.

Q. What means the second Memento ?

A. It is a Commemoration of the dead ; in which the Priest first nominates those, whom he intends especially

to apply the Sacrifice unto; and then prays in general for all the Faithful departed, beseeching God by virtue of that Sacrifice, to give them rest, refreshing and everlasting life.

Q. Why after the Memento for the dead, doth the Priest elevate, or raise his voice, saying, Nobis quoque peccatoribus, And to us Sinners also? &c.

A. In memorie of the Supplication of the Good Thief, made to Christ on the Cross; that so we also (though unworthy Sinners) by virtue of the Sacrifice, may with him and all the holy Saints be made partakers of his Heavenly Kingdom.

Q. Why then doth he again sign the Host and Chalice three times with the sign of the Cross?

A. To signifie that this Sacrifice is available for three sorts of men. For those in Heaven, to an increase of glory; for those in Purgatory, to free them from their pains; and for those on Earth, to an increase of grace and the remission of their sins; as also to signifie the three Hours which Christ did hang

hang living upon the Cross, and all the griefs he sustained in them.

Q. Why then uncovering the Chalice, doth he sign it Five times with the Host?

A. His uncovering the Chalice is to signifie, that at the death of Christ the rent of the Temple was rent asunder. The three Crosses made over the Chalice, signifie the three Hours, which Christ hung dead on the Cross, the other two, made at the brim of the Chalice, signifie the Blood and Water flowing from his side.

Q. Why is the Pater noster said with a loud voice?

A. To signifie the Seven Mystical words, which Christ spake upon the Cross with a loud voice, by the seven petitions thereof, (*viz.*) 1. *Father, forgive them, they know not what they do.* 2. *To day shalt thou be with me in Paradise.* 3. *Behold thy Mother: Woman, Behold thy Son.* 4. *My God, my God, why hast thou forsaken me.* 5. *I Thirst.* 6. *Into thy hands I commend my spirit.* 7. *It is Consummate.*

Q. What means the Priests laying down

the Host upon the Corporal, and then covering the Chalice again?

A. It signifies the taking our Saviour down from the Cross, and his Burial.

Q. *Why then is the Priest silent for a time?*

A. To signify our Saviour's rest in the Sepulcher on the Sabbath.

Q. *Why is the Host divided into Three parts?*

A. To signify the division of our Saviours Soul and Body made on the Cross, and that his Body was broken, and divided in Three principal parts, namely his hands, side, and feet.

Q. *Why after this doth he sign the Chalice three times with a particle of the Host, and raise his voice, saying, Pax domini, &c. The peace of our Lord be alwaies with you.*

A. To signify the frequent voice of Christ to his Disciples, *Pax vobis, Peace be to you*: As also to signify the Triple peace, which he hath purchased for us by his Cross, namely, External, Invernal, and Eternal.

Q. *Why*

Q. Why then is a particle of the Host put into the Chalice ?

A. To signifie the re-uniting of our Saviours Bodie, Blood, and Soul, made at his Resurrection : as also to signifie, that we cannot partake of the Blood and Merits of Christ, unless we partake of his Cup of Sufferings.

Q. Why is the Agnus Dei, or Lamb of God, which taketh away the sins of the world, said with a loud voice ?

A. To commemorate the Glory of our Saviours Ascension, and signifies, that he was slain like an innocent Lamb to take away our sins, and give us peace.

Q. Why is the Pax, or Kiss of peace, given before Communion ?

A. To signifie that peace and mutual Charitie, which ought to be amongst the Faithful, who all eat of one Bread of the Eucharist, and are all Members of one mystical Body.

Q. What mean the three Prayers said by the Priest before Communion ?

A. They are said in honour of the Blessed Trinitie. In the first he begs Peace for the whole Church, and per-

fect Charitie among all Christians. In the second, he beseeching God by the Bodie and Blood of Christ, (which he is thereabout to receive) to free him from all evil. In the third, that it may not prove to his damnation, and judgment, (by an unworthy receiving of it) but to the defence and safetie of his Soul and Bodie. And this immediately preceeds the Consummation of the Host and Chalice, which is another of the most essential parts of the whole Service of the Mass.

Q. What signifies the Consummation, or Communion?

A. It signifies Christs Burial, and the Consummation of his Passion.

Q. What means the Domine, non sum dignus, &c.

A. It signifies, O Lord. I am not worthy, that thou shouldst enter under my Roof; but only say the word, &c. and it was the Centurions prayer, by which he obtained health for his sick Boy, Mat. 8. 8. And teacheth us not to approach this Sacrifice, but with an humble and contrite heart.

Q. What

Q. What means the Prayer said by the Priest after Communion?

A. They are a Thanksgiving to God for having made us partakers of his unbloodie Sacrifice of the Altar, and by it also of the bloodie Sacrifice of the Cross.

Q. What means the words, Ite, Missa est?

A. They signifie, that the Host is offered, Mass ended, and so dismiss the People; representing the voice of the Angel, dismissing the Apostles, and Disciples, when they stood looking up after Christ, ascended into Heaven, with O ye men of Galilee, why stand ye here looking up into Heaven! ACTS. I. II.

Q. What means the Priests lifting up his hands, and blessing the people?

A. It signifies the Blessing, which Christ gave his Apostles and Disciples at his Ascension, with his hands lifted up.

Q. What signifies the Gospel of St. John.

A. It signifies the Apostles Preaching the Gospel to all Nations.

Q. What is the Missal?

258 *Our Ladies Office*

A. It is the Book, wherein the holy Miss is contained.

CHAP. XXIII.

The Office of our Blessed Ladie Expounded.

Q. **W** *Ho composed the Office ?*

A. The Church, directed by the Holy Ghost.

Q. *Why is the Primer so called ?*

A. From the Latine word *Primo*, which signifies First of all ; so to teach us, that Prayer should be the first work of the day, according to that, *Seek ye first the Kingdom of God, and all these things shall be given you.*

Q. *Why is the Office divided into Hymns, Psalms, Canticles, Antiphones, Versicles, Responsories, and Prayers ?*

A. For Order, Beautie, and Varietie sake.

Q. *What warrant have you for that ?*

A. Out of Col. 3. 16. *Sing ye in your hearts unto the Lord in Spiritual Psalms, Hymns, and Canticles.*

Q. *Why should the Laitie pray out of the Psalms, which they little understand ?*

A. 1. Because by so doing they pray
out

out of the mouth of the Holy Ghost. 2. Because if they do it with devout and humble hearts, it is as meritorious in them, as in the greatest Clerks, for a Petition hath the same force, whether it be delivered by a learned or an unlearned man: So hath also Prayer. 3. Because a Psalm is of the same value in the sight of God in the mouth of a Child, or Woman, as from the mouth of the most learned Doctor.

Q. Why is the Office divided into seven several Hours?

A. That so it might be a daily Memorial of the seven general parts, and seven Hours of our Saviour's Passion.

Q. What ground have you for that?

A. Out of Zach. 12. 10. *At that day I will pour out upon the house of David, and the Inhabitants of Hierusalem, the Spirit of Grace and Prayer, and they shall look up at him whom they have pierced.*

Q. What meaneth, At that day?

A. The law of Grace, *The New Law.*

Q. What means, The House of David, and inhabitants of Hierusalem?

A. The Church of Christ.

C. What

Q. What means he by the Spirit of Grace and Prayer ?

A. The Holy Ghost, which dictated the Office, and poureth forth the grace of God into our souls by virtue of it.

Q. What means, And they shall look up at him, whom they have pierced ?

A. It signifies, that the whole order, scope, and object of the Office should be Christ crucified.

Q. How are the seven Hours a Memorial of the Passion of Christ ?

A. Because seven hours were consumed in his Passion, for three hours he hung living on the Cross ; other three hours he hung dead upon it, and the seventh hour was spent in nailing him to, and taking him from the Cross.

Q. What do we commemorate by the Martins and Lauds ?

A. His Bloodie Sweat, and Binding in the Garden ; as also his dragging from thence to Hierusalem.

Q. What by the Prime, or first Hour ?

A. The Scoffs and Indignities which he sustained, whilst they led him through the streets early in the Morning to the Princes of the Jews, as also the

the false accusations which were then brought against him.

Q. What by the Third Hour?

A. His Whipping at the Pillar, his crowning with Thorns, his cloathing with a purple garment, his Scepter of a Reed, and shewing to the people, with *Behold the Man.*

Q. What by the Sixth Hour?

A. His unjust Condemnation to death, His carrying the Cross, His Stripping, and Nailing to the Cross.

Q. What by the Ninth Hour?

A. His drinking Gall and Vinegar, His dying on the Cross, and the opening his Side with a Spear.

Q. What by the Even-song?

A. His taking down from the Cross, and the darkness which was made upon the face of the Earth.

Q. What by the Compline?

A. His Funeral, or Burial.

Briefly thus.

The *Matins* and *Lauds*, his *Agonie*, and *binding in the Garden*: The *Prime*, his *Scoffs* and *false Accusation*: the *Third hour*, his *cloathing with Purple*, and *Crowning with Thorns*; the *Sixth hour*

262 *Our Ladies Office*

hour, his Condemning, and Nailing to the Cross; the Ninth hour, his yielding up the Ghost, and the opening his Side; the Evening-song, his taking from the Cross. And the Compline, his Burial.

The Particulars of the Office expounded.

Q. *Why doth our Ladies Office alwaies begin with an Ave Maria?*

A. To dedicate the Office to our *Ladie*, and to beg her aid for the devout performance of it to Gods honor.

Why do we begin every Hour with, Incline unto mine aid, O God, O Lord make hast to help me?

A. To acknowledge our Infirmitie, and misery; and our great need of Divine assistance, not only in all other things, but also in our very Prayers, according o that of the Apostle, *No man can say, Lord Jesus, but in the Holy Ghost.*

Q. *Why do we add to this, Glory be to the Father, and to the Son, and to the Holy Ghost?*

A. To signifie, that the intention of the Office is, in the first place, to give
one

one, and equal glory to the most blessed Trinitie, and to invite all creatures to do the like; This is the principal aim of the whole Office, therefore we not only begin every hour, but also end every Psalm with the same verse.

Q. Who ordained the Gloria Patri?

A. The Apostles according to Baronius, in his 3. Tome.

Q. Why do we joyn unto the Gloria Patri, Sicut erat, &c. As it was in the beginning, is now, and ever shall be world without end?

A. Because that was made by the Council of Nice, against the Arrians, who denied Christ to be co-equal, and consubstantial to his Father; or to have been before the Virgin Mary.

Q. Why after this, for a great part of the Year, and especially betwixt Easter and Whitsontide, do we say Hallalujah, Hallalujah?

A. Because that is a time of Joy, and Hallalujah is an Hebrew word, signifying, Praise ye the Lord with all joy, and exultation of heart.

Q. Why were it not better changed into English?

A. Because

264 *Our Ladies Office*

A. Because it is the language of the Blessed in Heaven, according to *Apoc. 8. 6.* Therefore the Church hath forbidden it to be translated into any other Language.

Q. Why in Lent, and some other times, do we say, instead of *Hallelujah*, Praise be unto thee, O Lord, King of Eternal Glorie?

A. Because those are times of penance; Therefore God must be praised rather with tears than Exultation.

Q. Why do we alwaies say, for the *Invitatorie*, Hail Mary, full of Grace, our Lord is with thee?

A. To congratulate and renew the memorie of our blessed Ladies joy, conceived at the Conception of her Son *Jesus*, and to invite both Men and Angels to do the like.

Q. What signifies the five Verses following the *Invitatorie*, which begin, Come, let us exult unto our Lord.

A. The five Wounds of Christ, from which all our Prayers hath its force and merit, and in honour of which those Versicles are said.

Q. What mean the Hymns?

A. They

A. They are a Poetical expression of the Prerogatives and Praises of the blessed Virgin.

Q. Why are also Psalms used in the Office?

A. Because they are dictated by the Holy Ghost, and do contain in a most moving manner all the affections of Pietie and Devotion.

Q. Why are there but three Psalms in most of the Hours?

A. In honour of the most blessed Trinitie, to whom chiefly the whole Office is addressed.

Q. Why was this Office divided into so many hours?

A. I have told you the chief reason already, and one other reason is, that so there might be no hour of Day, or Night, to which some hour of the Office might not correspond.

Q. What do the Mattins correspond to?

A. To the First, Second, and Third Watch of the night, consisting of three hours apiece; and therefore the Mattins consist of three Psalms, and three Lessons.

Q. What do the Lauds correspond to?

A. To

A. To the fourth Watch of the night.

Q. *What do the Prime, the Third, Sixth, and Ninth Hours correspond to?*

A. To the Third, Sixth, and Ninth hours of the day.

Q. *What do the Evensong, and Compline correspond to?*

A. To the Evening.

Q. *What mean the Benedictions or Blessings given before the Lessons?*

A. They are short Aspirations to beg Divine assistance; and the first is in honour of the Father, the second in honour of the Son, the third in honour of the Holy Ghost.

Q. *What do the Lessons contain?*

A. The mystical praises of our blessed Lady taken out of the Prophets.

Q. *Why do we end every Lesson saying, But thou, O Lord, have mercy on us?*

A. To beg that the praises and vertues of the Blessed Virgin, which we have there read, may be deeply settled in our hearts, and that God would pardon our former negligence in his service.

Q. *What mean the Responsories?*

A. They

A. They are so called, because they answer one another.

Q. *What are the Antiphones?*

A. The Versicles which are begun before the Psalms.

Q. *Why do we stand up at the Magnificat, Benedictus, and Nunc Dimittis?*

A. To signify our reverence to the Gospel whence they are taken.

Q. *What is the Collect?*

A. It is the Prayer; and it is so called, because it collecteth and gathers together all the petitions and supplications of the whole Office.

Q. *Why is the Collect always ended with those words, Through our Lord Jesus Christ, &c.*

A. To signify, that he is our only Mediator of Redemption, and principal Mediator of Intercession, and that we cannot merit any thing by our prayers, unless we make them in his Name.

Q. *Why make we a Commemoration of the Saints?*

A. To praise God in his Saints, according to the advice of the Psalmist Psalm 150. and to commend ourselves

selves to their merits and Prayers.

Q. Why end we every hour with those words, And let the souls of the faithful through the mercy of God rest in peace?

A. That poor souls in *Purgatorie* may be partakers of all our Prayers and Supplications.

Q. Why is the whole Office ended with some Hymn or Antiphone to our Lady?

A. That by her it may be presented to her Son, and by him to his Eternal Father.

Q. Why are the Nocturnes in some Offices so called?

A. Because those parts of the Office were wont to be said *Nocturno tempore*, in the night time.

Q. Why are the fifteen Gradual Psalms so called?

A. From a custom the Jews observed of singing them, as they ascended up fifteen steps or degrees (in Latin *Gradus*) towards *Solomons Temple* singing one Psalm on every step.

Q. Why are the Penitential Psalms so called?

A. Because

A. Because they contain many deep expressions of inward sorrow and penitency or repentance of sins committed, and many cries or supplications to God for mercy and forgiveness.

CHAP. XXIV.

The Solemnities of CHRIST our Lord (Instituted for the most part by the Apostles) and the Sundays of the Year expounded.

Q. *What meaneth the Nativité of Christ, or Christmas?*

A. It is a solemn Feast, or Mass yearly celebrated by the whole Catholick Church from the Apostles time to this day, in memory of the Birth of Christ at *Bethlehem*; and therefore it is called the Feast of the Nativity, and Christmas, from the Birth and Mass of Christ.

Q. *What meaneth the Circumcision or New-Years-Day?*

A. It is a Feast in memory of the Circumcision of our Lord, which was made on the eighth day from his Nativity according to the Postscript of
the

the old Law, *Gen.* 17. 12. where he was named *Jesus*, according as the Angel had foretold, *St. Luke* 1. 31. and began to shed his infant-blood by the stony knife of Circumcision for the Redemption of the world, presenting it to his Father as a New-years gift in our behalf. And it is called New-years day from the old *Roman* account, who began their computation of the year from the first of *Januarie*.

Q. What meaneth the *Epiphanie*, or *Twelfth-day*?

A. It is a solemnitie in memory and honour of Christ's manifestation or apparition made to the Gentiles by a miraculous blazing star, by virtue whereof he drew and conducted three Kings out of the *East* to adore him in the Manger, where they presented him at this day with *Myrrhe*, *Gold*, and *Frankincense*, in testimonie of his *Regalitie*, *Humanitie*, and *Divinitie*. The word *Epiphanie* comes from the Greek, and signifies an Apparition. And it is called *Twelfth-day*, because it is celebrated the twelfth day after his *Nativity* exclusively.

Q. What

Q. What meaneth the Purification, or Candlemas day?

A. It is a Feast in memory and honour both of the *Presentation* of our blessed Lord, and the *Purification* of the blessed Virgin, made in the Temple of *Jerusalem* the fortieth day after her happy Child-birth, according to the law of *Moses*, *Levit.* 12. 6. And it is called the *Purification*, from the Latin word *Purifico*, to purifie, not that our B. Ladie had contracted any thing by her Child-birth, which needed purifying (being the Mother of puritie it self) but because other common Mothers were by this Ceremonial right, freed from the legal impuritie of their Child-births.

And it is so called *Candlemas* or a *Mass* of *Candles*, because before the Mass of that day the Church bleſſeth her Candles for the whole year; and makes a Proceſſion with hallowed Candles in the hands of the faithful; in memory of the divine light, wherewith Christ illuminated the whole Church at his *Presentation*, where old *Simeon* ſtilled him, *A Light to the Revelation of the*

O

Gentiles,

Gentiles, and the glorie of his people Israels
St Luke 2.32.

Q. What meaneth the Resurrection of our Lord or Easter day?

A. It is a solemnity in memory and honor of our Saviours Resurrection or rising from the dead on the third day St. Mat. 28. 6. And it is called Easter from Oriens, which signifies the East, or Rising, which is one of the Titles of Christ. And his name (saith the Prophet) shall be called Oriens, because as the material Sun daily ariseth from the East, so He, the Son of Justice, as this day, rose from the dead.

Q. What meaneth Ascension day?

A. It is a Feast in memory of Christs Ascension into Heaven the fortieth day after his Resurrection in the sight of his Apostles and Disciples, Acts 1. 9, 10. There to prepare a place for us, being preceded by whole Legions of Angels, and waited on by millions of Saints, whom he had freed out of the Prison of Lymbo.

Q. What meaneth Pentecost or Whitsontide?

A. It is a solemn Feast in memory
and

and honour of the coming of the *Holy Ghost*, upon the heads of the Apostles in tongues as it were of fire, Acts 2. 3. *Pentecost* in Greek, signifieth the *fiftieth*, it being the fiftieth day after the Resurrection. It is also called *Whitsunday*, from the *Catechumens*, who were cloathed in *white*, and admitted on the Eve of this Feast to the Sacrament of *Baptism*. It was anciently called *Wied-Sunday*, (i.e.) *Holie Sunday*, for *wied* or *wihed*, signifies holy in the old *Saxon* language.

Q. What meaneth *Trinitie Sunday*?

A. It is the octave of *Whitsunday*, and is so called in honour of the blessed *Trinitie*, to signifie that the works of our Redemption and Sanctification then compleated, are common to all the three Persons.

Q. What meaneth *Corpus Christi day*?

A. It is a Feast instituted by the Church, in honour of the Bodie and Blood of Christ, really present in the most Holy Sacrament of the *Eucharist*, during the *Octave* of which Feast, it is exposed to be adored by the fathful in all the principal Churches of the world

world, and great Processions are made in honour of it; and therefore it is called *Corpus Christi* day; or the day of the Body of Christ.

Q. What meaneth the Transfiguration of our Lord?

A. It is a Feast in memory of our Saviour's Transfiguring himself upon Mount *Tabor*, and shewing a glimpse of his glory to his Apostles, St. Peter, St. James, and St. John. And his Face (saith the Text) *shone as the Sun, and his Garment became white as snow*, St. Mat. 17. 2. And in them also unto us, for our encouragement to vertue, and perseverance in his Holy Faith and Love. The Etymology is obvious from *Transfiguro*, to *transfigure*, or *changeshape*.

Q. What is a Sunday, or our Lords day in general?

A. It is a day dedicated by the Apostles to the honour of the most Holy Trinitie, and in memory that Christ our Lord rose from the dead, upon Sunday, sent down the Holy Ghost on a Sunday &c. and therefore it is called our Lords day. It is so called Sunday from the old Roman denomination of

Dies

Dies Solis, the day of the Sun, to which it was sacred.

Q. What are the Four Sundays of Advent?

A. They are the four Sundays preceeding *Christmaß-day*, and were so called by the Church in memory and honor of our *Saviour's coming*, both to redeem the world by his birth in flesh, and to judge the quick and dead; from the Latin word *Adventus*, which signifies *advent* or *coming*.

Q. What are the four Sundays of *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*?

A. Those are days appropriated by the Church to Acts of penance, and Mortification, and are a certain gradation or preparation for the *Passion* and *Resurrection* of *Christ*, being so called, because the first is the seventieth, the 2. the sixtieth, the 3. the fiftieth, the 4. the fortieth day or thereabouts preceeding the *Octave* of the *Resurrection*, according as their several names import.

Q. Why is the whole Lent called *Quadragesima*?

A. Because it is a Fast of forty days, in imitation of Christ's fasting in the desert forty days and forty nights, and is begun the fortieth day before Easter, which is therefore called *Quadragesima* or the fortieth.

Q. What is *Passion Sunday*?

A. That is a Feast so called from the *Passion of Christ*, then drawing nigh, and was ordained to prepare us for a worthy celebrating of it.

Q. Why is *Palm Sunday* so called?

A. It is a day in memory and honour of the Triumphant entry of our Lord into *Hierusalem*, and is so called from the *Palm-branches* which the *Hebrew Children* strewed under his feet, crying, *Osanna to the Son of David*, *St. Mat. 21. 15.* And hence is that yearly, as on that day, the Church blesteth *Palm*, and makes a solemn procession in honour of the same triumph, all the People bearing *Palm-branches* in their hands.

Q. What is *Dominica in Albis*, commonly called *Low-Sunday*?

A. It is the *Octave of Easter day*: And is so called from the *Catechumens*

or

or Neophytes, who were on that day solemnly divested in the Church of their *White Garments.*

The Feasts of our Blessed Ladie, and the Saints expounded.

Q. **W**hat signifies the Conception, Nativitie, Presentation, Annuntiation, Visitation and Assumption of our Blessed Ladie?

A. They are Feasts instituted by the Church in memory and honour of the Mother of God, but chiefly to the honor of God himself, and so are all the other Feasts of Saints, and what ever else; for they are honoured for his sake.

Q. How explain you that answer?

A. The Feast of the conception is in memory of her miraculous Conception, who was conceived by her Parents St. *Joachim*, and St. *Anne*, in their old age, and sanctified from the first instant in the womb. The Nativitie is in memory of her happy and glorious Birth, by whom the Author of all life and safetie was born to the World, The Presentation in memory

of her being presented in the Temple at three years old, where she vowed her self to God both Soul and Bodie. The *Annunciation* is in memory of that most happie Embassie brought to her by the Angel *Gabriel* from God, in which she was declared to be the Mother of God, St. *Luke* 1. 31, 32. The *Visitation* is in memory of her visiting St. *Elizabeth*, after she had conceived the Son of God, at whose presence S. *John the Baptist* leaped in his mothers womb, St. *Luke* 1. 41. and her *Assumption* is in memory of her being *assumed* or taken up into Heaven, both soul and bodie after her dissolution or dormition; which is a constant Tradition in the Church.

Q. For what end are the several Solemnities of Saints?

A. They are instituted by our Holy Mother the Church to honour God in his Saints, and to teach us to imitate their several kinds of Martyrdomes and sufferings for the faith of Christ, as also their several ways of vertue and perfections; the zeal, charitie, and povertie of the *Apostles* and *Evangelists* the

the fortitude of the *Martyrs*, the constancy of the *Confessors*, the puritie and humilitie of the *Virgins*, &c.

Q. *What meaneth the Feast of St. Peters Chair at Antioch?*

A. It is kept in memory of *St. Peters* installing, and erecting his Apostolical Chair in the Citie of *Antioch*.

Q. *What is the Feast of his Chair at Rome?*

A. It is a solemnitie in honour of the translation of his Chair from *Antioch* to *Rome*.

Q. *Why are St. Peter and St. Paul joyned in one solemnitie?*

A. Because they were principal and joynt co-operators under *Christ* in the conversion of the World, *St. Peter* converting the *Jews*, and *St. Paul* the *Gentiles*, as also because both of them were Martyred at the same place; *Rome*, and on the Sunday, *June 29*.

Q. *What means the Feast of St. Peter, ad Vincula, or St. Peters Chains?*

A. It is in honour of those Chains wherewith *Herod* bound *St. Peter* in *Hierusalem*, and from which he was freed by the Angel of God. *Acts 12*.

By

By the only touch whereof great miracles were afterwards effected, to say nothing of their miraculous joyning together many years after into one Chain, with those iron Fetters in which he had been imprisoned in *Rome*.

Q. What meaneth the Feast of Mickle-mass?

A. It is a solemnitie or solemn *Mass* in honour of St. *Michael* Prince of the Heavenly Hosts, and likewise of all the nine orders of Holy Angels, as well to commemorate that Famous Battel fought by him and them in Heaven, against the Dragon and his Apostate Angels, *Apoc.* 12. 7. in defence of Gods honour, as also to commend the whole Church of God to their patronage and Prayers. And it is called the *Dedication of S. Michael* by reason of a Church in *Rome* dedicated on that day to *S. Michael*, by *Pope Boniface*.

There is another Feast called the *Apparition of Michael*, and is in memory of his miraculous apparition on Mount *Garganus*, where by his own appointment a Temple was dedicated to him in *Pope Gelasius* his time.

Q. For

Q. For what reason hath the holie Church ordained one solemnitie in memorie of all the Saints?

A. That so at least we might obtain the Prayers and Patronage of them all, seeing the whole year is much too short to afford us a particular Feast for every Saint.

Q. What meaneth all Soules day?

A. It is a Day instituted by the Church in memory of all the Faithful departed, that by the Prayers and Suffrages of the living, they may be freed out of their purging pains, and come to everlasting rest.

Certain other Festival and peculiar days expounded.

Q. What means Shrovetide?

A. It signifies a time of confession; for our Ancestors were used to say we will go to Shrift, in stead of we will go to confession; and in the more primitive times of all good Christians did then confess their sins to a priest, the better to prepare themselves for a holy observation of Lent, and worthy receiving the B. Sacrament at Easter.

Q. What

Q. What signifies *Ashwednesday*?

A. It is a day of publick Penance and Humiliation in the whole Church of God, and is so called from the Ceremony of Blessed *Ashes* on that day, wherewith the Priest signeth the people with a cross on their Forehead, giving them this wholesome admonition. *Memento homo, &c. Remember man that thou art dust, and to dust thou shalt return.* So to prepare them for the Holy Fast of *Lent*, and Passion of *Christ*.

Q. What means *Maundy Thursday*?

A. That's a Feast in memory of our Lords last Supper where he instituted the Blessed *Eucharist*, or Sacrament of his precious Bodie and Blood, and washed his *Disciples* feet; And it is called, *Maundie Thursday*, as it were *Mandatum novum do vobis, &c. John 13. 14. I give to you a new command (or Mandat) that you love one another as I have loved you; which is sung on that day in the Churches; when the Prelates begin the Ceremony of washing their Peoples Feet in imitation of Christs washing his Disciples*

Disciples Feet before he instituted the Blessed Sacrament.

Q. What meaneth Good Friday?

A. It is the most sacred and memorable day, on which the great good work of our Redemption was consummated by Christ on his bloody Cross.

Q. What mean the three days of Tænebræ before Easter?

A. It is a mournful solemnitie in which the Church laments the death of Christ; and is called *Tænebræ*, or *Darkness*, to signifie the darkness which overspread the face of the Earth at the time of his Passion, for which end also the Church extinguisheth all her lights, and after some silence at the end of her whole Office, maketh a great and sudden noise to represent the rending of the Veil of the Temple. The *Darkness* also signifies the dark time of the night wherein Christ was apprehended in the Garden, and the noise signifies the noise made by the Soldiers and Catchpoles at their seizing on our Saviours Person.

Q. What meaneth Rogation Week, being the fifth after Easter?

A. It is a week of publick prayer and Processions, for the temperateness of the season of the year, and the fruitfulness of the Earth, and it is called *Rogation*, from the Verb *Rogo*, to ask, by reason of the said Petitions made to God in that behalf.

Q. What means the *Quatuor tempora*, or four weeks of Ember, or Imber days?

A. Those are times also of publick Prayer, Fasting, and Processions, partly instituted for the successful Ordination of the Priests and Ministers of the Church, and partly both to beg and render thanks to God for the fruits and blessings of the Earth. And are called *Ember days*, or *days of ashes*, from the no less antient then religions custom of using haircloth and ashes in times of publick pietie and penance. Or from the old custom of eating nothing on those days till night, and then only a cake baked under the Embers or Ashes which was called, *panem subcineritium*, or *Ember-bread*.

Q. What means the two Holy Rood days?

Q. Those are two ancient Feasts; the one in memory of the miraculous Invention

tion or finding out the *Holy Cross* by *St. Helen*, mother to *Constantine* the Great, after it had been hid and buried by the Infidels 180 years, who had erected a *Statue* of *Venus* in the place of it. The other in memory of the *Exaltation*, or setting up the said *Holy Cross* by *Heraclius* the Emperour, who having regained it a second time from the *Persians*, after it had been lost Fourteen years, carried it on his own shoulders to Mount *Calvarie*, and there exalted it with great solemnity; and it is called *Holy Rood*, or *Holy Cross*, for the great sanctitie which it received, by touching and bearing the Oblation of the most pretious Bodie and Blood of Christ; The word (*Rood*) in the old Saxon tongue, signifying Cross.

CHAP. XXV.

*Some Ceremonies of the Church
expounded.*

Q. **W**Hat is *Holy Water*?

A. A water sanctified by the word of God and prayer, 1 *Tim.* 4 in order to certain spiritual effects.

Q. *What be those effects?*

A. The chief are, 1. To make us mind-

ful of our Baptism, by which we entered into Christ's mystical Bodie; and therefore we are taught to sprinkle our selves with it, as often as we enter the material Temple (which is a Type thereof,) to celebrate his praise.

2. To fortifie us against the illusions of evil spirits, against whom it hath great force, as witnesseth *Theodore* *Eccl. histor.* l. 5. c. 21. and hence arose the Proverb, *He loves it,* (speaking of things we hate,) *as the Devil loves holy water.*

Q. How ancient is the use of Holy Water ?

A. Ever since the Apostles time : Pope *Alexander* the 1st. who was but the 7th. Pope from *St. Peter*, makes mention of it in one of his Epistles.

Q. Why is Incense offered in the Church ?

A. To raise in the people a conceit of mysteriousness in the action to which it is applied, and to beget a pious esteem of it, as also to signifie that our prayers ought to ascend like a sweet perfume in the sight of God. 'Tis mentioned by *St. Dionysius Eccles. Hierach. c. 3.*

Q. Why is the Croß carried before us in Procession ?

A. To

A. To shew that our pilgrimage in this life is nothing but a following of Christ crucified.

Q. *Why are your Fore-heads signed with Holy Ashes on Ash-Wednesday?*

A. To remember us of what we are made, and to admonish us to do Penance for our sins, as the *Ninivites* did in fasting, sack-cloth, and ashes; especially in the holy time of Lent.

Q. *Who ordained the solemn Fast of Lent?*

A. The twelve Apostles; according to *St. Hierom. epist. ad Marcel* in memory and imitation of our Saviours Fast of fortie days.

Q. *Why are the Cross and holy Images covered in time of Lent?*

A. To signify that our sins (for which we then do Penance) interpose betwixt God and us, and to express an Ecclesiastical kind of mourning in reverence to our Saviours Passion.

Q. *Why is a Veil drawn betwixt the Altar-piece and the People in the Lent-time?*

A. To intimate that our sins are a Veil which hinders us from seeing the Beatifical vision, or face of God. And

as the Veil of the Temple was rent at the death of Christ, so is the Veil of our sin by vertue of his Cross and Passion, if we apply it by worthy fruit of Penance.

Q. What means the Fifteen lights set on the triangular figure, on Wednesday, Thursday, and Friday in Holy week?

A. The three upper Lights signifie *Iesus, Mary, and Joseph*; the twelve lower the twelve Apostles. The triangular figure signifies that all light of grace and glorie is from the Blessed Trinitie; and fourteen of those said Lights are extinguished by one after every Psal. to shew how all their Light of spiritual comfort, was extinguished for a time in those most Holy Saints, by the Passion and Burial of Christ. The fifteenth Light is put under the Altar, to signifie his being in the Sepulcher, as also the Darknes that overspread the whole earth at his death.

Q. What signifies the noise made after long silence, at the end of the Office of Tænebræ?

A. The silence signifies the horror of our Saviours death, the noise, the cleaving of the Rocks, and rending the Veil

Veil of the Temple which then happened.

Q. Why is the Paschal Candle hallowed and set up at Easter?

A. To signifie the new light of spiritual joy and comfort, which Christ brought us at his Resurrection, and it is Light from the beginning of the Gospel till after the communion betwixt Easter and Ascension, to signifie the Apparition which Christ made to his Disciples during that space.

Q. Why is the Font hallowed?

A. Because the Apostles so ordained according to S. *Dionysius*, who lived in their time *l. Eccl. Hier. c. 2.*

Q. Why is that Ceremony performed at the Feast of Easter and Whitsontide?

A. To shew, that as in Baptism we are buried with Christ, so by vertue of his Resurrection, and the coming of the Holy Ghost, we ought to rise again and walk with him in newness of life.

Q. Why is this material Church or Temple hallowed?

A. Because it bears a figure of the spiritual, *viz.* The mystical bodie of Christ, which is holy and unspotted.
Ephes.

Ephes. 5. 27. as also to move us to some special reverence and devotion in that place; and all things should be holy in some measure, which appertain to the service of our most Holy God.

Q. Why is the Altar consecrated?

A. Because, if the Altar in the Old Law were so holy that it sanctified the Gift, *Mat. 23. 19.* much more ought the Altar of the New Law to be holy, which is the place of the holy and dreadful Sacrifice, the very seat of the Bodie and Blood of Christ according to *Optatus* in his sixth Book against *Permenian* the *Donatist*. *We they (the Jews) have no power to eat, who serve the Tabernacle, Heb. 13. 10.*

F I N I S.

St. Austin's Rules in matters of Faith and Religion.

BUt though these and sundrie other Reasons produced by Catholicks were not so pregnant to convince an obstinate perverse mind, which seeketh more his own sense than truth; yet I am to give notice to a Christian mind, that it is not our parts so much to discuss, as simply to obey and believe what the Catholick Church Decrees and proposeth; we being by the Apostles Creed obliged to believe her, ever mindful of that Heavenly precept, *Deut. 17. 10. Thou shalt do whatsoever they shall say who bear Rule in that place, which our Lord hath chosen; as also that the Church is the pillar and ground of Truth, 1 Tim. 3. 15.* And therefore that those who will not hear or obey the Church, are to be accounted as *Heathens and Publicans, Mat. 18. 17.*

Wherefore for my conclusion, that we may not be seduced in any point of controversie, I will only propose certain general rules which the ancient
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and

and greatest Doctor St. *Augustine* gave to his Scholar *Januarius*, who had writ unto him for the resolution of certain doubts; wherefore concerning the Authoritie of Ecclesiastical Traditions, and General Councils. The first Instruction was, *That those things which we keep not written but delivered, which are observed all over the world, are given to be understood, to be retained as commanded and ordained either from the Apostles, or General Councils, whose Authoritie in the Church is most sound. So our Lords Passion, Resurrection, Ascension into Heaven, and the coming of the Holy Ghost, are celebrated with yearly Solemnitie: And if any other such thing shall happen which is kept by the Universal Church, whithersoever it shall dilate it self: But other things which are varied according to Places and Countries; as that some fast upon the Sabbath, others not, &c. all these kind of things have free observation; neither is there in these any order better for a grave and prudent Christian, then to do in such sort as he shall see the Church, to which he shall have to come, &c. August. Epist. 118. ad Januarium, c. 1. 2.*

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2. Then speaking of the sacred Scriptures, he affirmeth, *That if Authoritie of divine Scripture prescribeth, which of these things is to be done, it is not to be doubted, but that so we ought to do as we read, &c.* Ib. c. 5. From thence proceeding to speak of the Church, he saith, *In like sort if any of these things the Universal Church doth frequent for to dispute whether as then it is to be done, is most insolent madness.*

3. But lest any should doubt that the Church in some cases might err, he therefore farther teacheth us. *That the Church of God placed amongst much chaff and cockle, doth tollerate many things; yet things against Faith, or good life she doth not approve, she doth not conceal, she doth not.* Epist. 119. c. 19.

4. And this is her certaintie and freedom from Errour he attributeth to the Holy Ghost, for having objected that the Apostles at the last Supper received not fasting, he answereth. *Must we therefore caluminate the Universal Church that (this Sacrament) is alwaies received of those who are fasting: And this pleased the Holy Ghost, that in honour of so*
great

great a Sacrament, our Lords Bodie should enter into the mouth of a Christian before all other meats; for therefore is this custom observed through the whole world, &c. And for this cause (our Saviour) commanded not in what order afterwards it should be taken, that so he might reserve this to his Apostles, by whom he was to dispose his Churches; for if he had admonished this, that after other meats it should alwaies have been received, I believe that no man would have altered that custom, Epist. 118. c.6.

Finally note, and never forget what St. Austin saith in his first Book, *contra Cræconium*, c. 33. The truth of the Scriptures is holden by us, when we do that which we know hath pleased the Universal (or Catholick Church,) which the Authoritie of the same Scripture doth commend: That seeing the Holy Scripture cannot deceive, whosoever feareth to be deceived by the obscuritie of this question, let him take counsel thereof from the Church, which without ambiguitie, the Scriptures do demonstrate. Hitherto St. Austin, By which it is manifest, that the Word of the Church, is the Word of God, speaking in his Church, or by the Pastors, whom he that heareth, heareth Christ, Luke 10. v. 16.

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St. Athanasius in his Creed.

WHosoever will be saved, before all things it is necessary that he holds the Catholick Faith. which unless any one believes or keeps intirely and inviolably: without doubt he will perish eternally.

F I N I S

Dr. Baylies Challenge.

IT will not be denied but that the Church of *Rome* was once a most pure, excellent, flourishing, and Mother* Church. † *Rom.* 1. 8. *Rom.* 16. *Rom.* 6. White, defence of his way, p. 43. 4. King James in his speech to the Parliament. Whitaker in his Anf. to Dr. Sand. 2. demonstrat. Fulk in c. 22. Theſ. S. 7 Reynolds in his 5 conclusion.

This Church could not cease to be such, but she must fall either by Apostasie, Heresie, or Schisme.

1. *Apostacy* is not only a renouncing of the Faith of Christ, but the very Name and Title to Christianitie: no man will say, that the Church of *Rome* had ever such a fall, or fell thus.

2. *Heresie* is an adhesion to some private and singular opinion, or error in Faith, contrarie to the general approved Doctrin of the Church.

If the Church of *Rome* did ever adhere to any singular or new opinion disagreeable to the common received Doctrin of the Christian world I pray satisfie me to these particulars. viz.

1. By

Dr. Baylies Challenge.

1. By what General Council was she ever condemned?

2. Which of the Fathers ever writ against her? Or,

3. By what authoritie was she otherwise reproved. For,

It seems to be a thing very incongruous, that so great a Church should be condemned by every one that hath a mind to condemn her.

4. *Schisme* is a departure or division from the Unitie of the Church, whereby the Band and Communion held with some former Church, is broken and dissolved.

If ever the Church of *Rome* divided her self by *Schism* from any other bodie of faithful Christians, or break Communion, or went forth from the Societie of any Elder Church: I pray satisfie me as to these particulars.

1. Whose companie did she leave?

2. From what *Bodie* did she go forth?

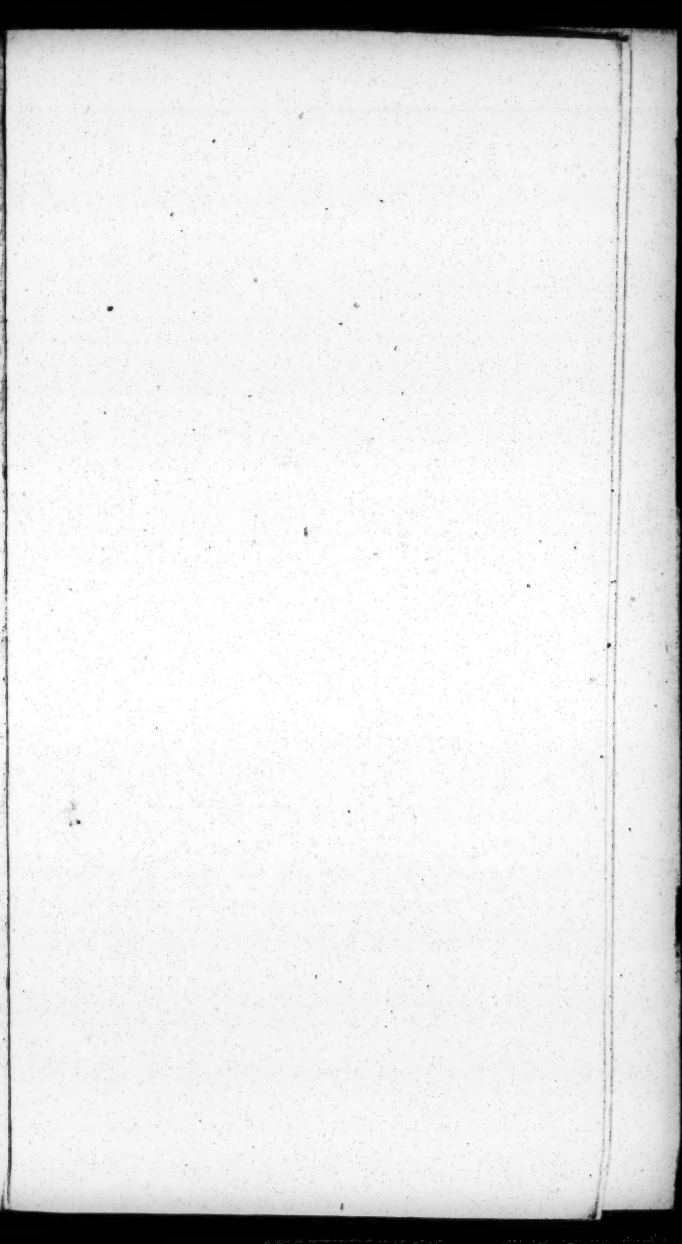
3. Where was the true Church which she forsook?

For it appears a little strange to me that a Church should be accounted schismatical, when there cannot be assigned

Dr. Baylies Challenge.

signed any other Church different from
her, (which from Age to Age, since
Christ his time, hath continued visible)
from whence she departed,

F I N I S.



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